THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXIII Philadelphia, November, 1934 No. 2

This Issue Includes:—

A SUMMARY OF THE GENERAL CONVENTION

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10,000 FROM PENNSYLVANIA PRESENT AT GENERAL CONVENTION OPENING SERVICE

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BISHOPS AND DEPUTIES PARTICIPATE IN OCTOBER COMMEMORATION OF 150th ANNIVERSARY OF DIOCESE

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THANKSGIVING DAY AND THE EPISCOPAL HOSPITAL
By the REV. GRANVILLE TAYLOR

* * *

BISHOP TO BE CELEBRANT AT FIRST SERVICE OF HOLY COMMUNION IN ST. MARY'S CHAPEL OF CATHEDRAL

* * *

"STOP! LOOK! LISTEN!"
By the REV. F. C. HARTSHORNE

* * *

MEET THE CHOIRMASTER
By HAROLD W. GILBERT, MUS.BAC.

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THE UNITED THANK OFFERING TRIENNIAL PRESENTATION
By MARIAN D. VAN PELT

* * *

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1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
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A Summary of the General Convention

With the reading of the Bishops' Pastoral in Joint Session, the Fifty-first General Convention of the Church on Tuesday, October 23rd, completed its labors, to meet three years hence in Cincinnati, and as the work of the Bishops and Deputies is tested and appraised it is believed by many that the Atlantic City meeting will go on record as being one of the most memorable and most important held in the history of the Church.

In their Pastoral the Bishops said: "The dominant note of this Convention has been a determined and enthusiastic support of the world-wide mission of the Church, and once more the unity of the Church has been demonstrated by the subordination of every divisive question to this central and all-controlling loyalty. This loyalty is recorded in a voluntary acceptance on the part of Bishops and Deputies of objectives representing a substantial increase of approximately 25 per cent over the expected income of 1934. What might have been a retreat, ending in a rout, has been turned into a definite and aggressive resolve to advance."

The Opening Service

Beginning with the Great Opening Service on Wednesday, October 10th, when the largest number of church people ever to have assembled under one roof met in the Main Auditorium, until the end of the Convention, thirteen days later, the days were crowded with an immense amount of business. In the discussions, at times vigorous and not unmixed with drama and human interest, there was a deep spiritual note and an absence of partisan feeling.

It was estimated that at the Opening Service there were 35,000 persons, and of these the Pilgrimage from Pennsylvania, inspired by Bishop Taitt, is estimated to have contributed approximately 10,000. As the Processional of Bishops, Clerical Deputies and other Clergy entered the hall and advanced towards the Altar behind which was seated the choir of more than 1,000 voices, it was a most impressive evidence of the power and unity of the Church.

The Everyman's Offering

The Everyman's Offering presented at the Opening Service totaled $270,000. Later receipts increased this total. As the CHURCH NEWS was going to press it was reported that the total had reached upwards of $279,000, and additional sums were on their way. In the later reports the Diocese of Massachusetts was reported to have contributed the largest sum up to that time, a total of $29,000 in round numbers. The Diocese of Pennsylvania was second with $27,000, and the Diocese of New York third with $21,000. Plans are being considered to make the Offering a regular feature of each Triennial.

The Budget and Program

Probably the high point of the Convention was the adoption of the Program of the Church for the ensuing three years and the Budget to be expended under the direction of the National Council. Both Budget and Program had been long and carefully scrutinized by a committee of Bishops, Presbyters and Laymen. In view of the economic situation, drastic economies had been effected, but coupled with this was a determination to go forward.

Two Budgets were adopted, the first for $2,313,115; a supplementary one for $386,885. The first is the minimum needed to carry on the work, the second is to carry on adequately. The Church is to be asked to provide the first and challenged to provide the second. The National Council is enjoined against accumulating a debt.

A drastic change in the methods of raising the Budget was adopted. The method which has been in use of fixing quotas for the several Dioceses on a mathematical basis was discarded. The Convention apparently felt that this method had proved to be an irritation and not an inspiration. In place of the mathematical basis as a method, the Convention adopted what was termed a "voluntary acceptance plan." This means that each Diocese will determine for itself its capacity and willingness to give. This new method immediately commended itself to the Convention, and, following its adoption, the National Council at once proceeded to hold conferences with the Bishops and Deputies to obtain from them the amounts they will recommend to their respective Dioceses under the "voluntary acceptance plan," so that the new method may be put into operation beginning with January 1st.

Bishop Taitt and the Deputies from the Diocese of Pennsylvania were among the first to accept a figure for this Diocese. They accepted $150,000. This is the same amount which under the mathematical method the Diocese has promised to send to the National Council for 1934.

Under the new method the National Council is permitted to increase the Budget total 5 per cent and 10 per cent for the years 1936 and 1937, respectively, provided the acceptances for those years justify the increase. The National Council, however, is enjoined from accumulating any debt.

Continuation Committee

On motion of Mr. George Wharton Pepper, of this Diocese, the House of Deputies unanimously adopted a resolution under which every Clerical and Lay Deputy becomes a member of a Continuation Committee. The duty of this Committee calls for the members in each jurisdiction of the Church during the next Triennium to do everything in his power to advance the whole Program of the Church. The adoption of this resolution was received with an outburst of applause, which was repeated when the Rev. Dr. Z. B. T. Phillips, President of the House of Deputies, in a ringing voice formally announced the appointment of the Deputies to membership on the committee.

Name of Church Retained

The proposals for a change in the name of the Church were voted down

in the House of Deputies at its session on Friday, October 19th, in a discussion that lasted nearly the whole day. The vote was 234 against a change and 204 in favor of a change.

The question came before the House in the form of majority and minority reports from the committee. The majority recommended that the change was "inexpedient at this time." The minority recommended dropping the word "Protestant." Debate centered around a motion by the Chairman of the committee, Dr. Joseph H. Beale, of Harvard Law School, to substitute the minority report for the majority.

While the debate was in progress the Rev. Frederick L. Fleming, of New York, who favored the change, and the Rev. William Lawrence Appleton, of Massachusetts, who was opposed to the change, conferred, and just before the noon recess Dr. Fleming announced that at the end of the debate he would offer a resolution that the whole question be referred to a Joint Commission to study it and report at the next Convention. After the recess the debate was renewed. Dr. Fleming then offered his motion, but it was defeated.

The vote was then taken on the motion to substitute the minority report, and it was lost. The House then adopted the majority report that the proposed change was inexpedient.

Canon on Marriage

The Committee on Canons reported to the House of Deputies an amendment to Canon 41 which would permit waiving of the three-day notice for what in the judgment of the officiating clergyman was a weighty reason. After some debate this was amended by adding the words "or if one of the parties to the marriage is a member of the officiating clergyman's congregation or is well known to him." The House of Deputies concurred in the action of the Deputies.

The Committee on Canons reported unfavorably on a proposal requiring publication of banns in marriage. The Deputies gave this report their approval, which killed the proposal for this Convention.

The Bishops went on record in a resolution urging the Church to press for legislation in all states similar to what is now the law in eighteen states, requiring previous notice on the part of those to be married.

The Presiding Bishop

The Convention relieved the Presiding Bishop from duties of business administration of the National Council, setting him free from that spiritual leadership which is inherent in his office. The office of President of the National Council was created and the Rt. Rev. Philip Cook, Bishop of Delaware, at present Assessor to the Presiding Bishop, was elected to office of President of the Council. The Presiding Bishop will remain as Chairman of the Council, but the details of administration will be discharged by Bishop Cook.

By a very close vote the House of Bishops expressed the view that the official residence of the Presiding Bishop should be in Washington, and it is anticipated that in the future he will be relieved of Diocesan responsibilities.

Translation of Bishops

The question of translation of Bishops, which would allow a Bishop having a jurisdiction to accept a call to another Diocese, was disposed of in short order. It was voted down in the House of Bishops. The motion received 44 votes in favor of the translation, and it failed by lacking the required constitutional majority. It needed 65 votes to pass. The proposal also failed of passage in the House of Deputies. The clerical vote in the "Lower House" stood 42 in favor of translation, 25 against, and 2 divided.

Women on National Council

Proposal to permit the Woman's Auxiliary to nominate four members and submit names to General Convention for election was adopted by both Houses after some debate.

Following this action the Woman's Auxiliary nominated and the General Convention elected the following: Mrs. James R. Cain, of Columbia, S. C.; Miss Rebekah L. Hibbard, of Pasadena, Calif.; Miss Eva D. Corey, of Brookline, Mass., and Miss Elizabeth Matthews, of Glendale, Ohio.

The Woman's Auxiliary also elected Mrs. John E. Hill, President of the Pennsylvania Branch, to membership on the National Executive Board of the Auxiliary.

Birth Control

Convention endorsed the efforts now being made to secure for licensed physicians, hospitals and medical clinics, freedom to convey such information as is in accord with the highest principles of eugenics and a more wholesome life, wherein parenthood may be undertaken with due respect for the health of mothers and the welfare of the children.

Placement of Clergy

The Deputies concurred in the action of House of Bishops providing for a Joint Commission on Placement and Unemployment of Clergy.

Bishop Brown's Reinstatement

The Bishops refused to further consider the case of Dr. William Montgomery Brown for reinstatement in the House of Bishops.

Bishop McKim's Resignation

The Bishops unanimously refused to accept his resignation, which was submitted to the Presiding Bishop some months ago.

Bishop Torok

The Bishops in executive session declined to approve the action of the Diocese of Eau Claire in the election of the Rt. Rev. John William Torok as Suffragan Bishop of Eau Claire. Bishop Torok is leader of some twenty congregations of Uniats, once a branch of the Eastern Orthodox Church. Bishop Torok was Consecrated in Hungary in 1933. He was elected last May as Suffragan of Eau Claire.

Motion Pictures

The Convention took a strong stand against the defiance of moral standards in the motion picture industry. The League of Decency organized in the Roman Catholic Church was commended and clergy of the Episcopal Church were urged to form similar organizations. Congress is to be petitioned for legislation abolishing blind selling and block booking. The resolutions are to be presented personally to the President of the United States. Bishop Roots declared that the exhibition of uncensored movies in China was destroying the good name of America in the Orient.

War is Condemned

The Convention went on record as condemning war as a method of settling disputes, declaring it to be incompatible with the spirit and teaching of Jesus Christ. It also favored adherence of the United States to the World Court for the pacific settlement of international differences. A joint Commission was named to petition Congress to accord to all conscientious the status now accorded to the Society of Friends.

Bishops Elected

The House of Bishops elected and the Deputies confirmed the Rev. John W. Nichols as Suffragan Bishop of Shanghai, China, and the Rt. Rev. Efrain Salinas Y. Velasco, as Missionary Bishop of Mexico. The Bishop-elect for Shanghai is a son of the late Bishop Nichols of California and has spent his whole ministry in China. Three years ago Bishop Velasco was elected Suffragan of Mexico and now succeeds to full charge of that District. He is the first native Mexican to be elected to the Episcopate.

Consent was also given to the election of a Bishop Coadjutor for the Diocese of Long Island.

Calendar Reform

The Convention voted in favor of April 8 as a fixed date for Easter, as proposed in a reform calendar for 12 months of equal quarters. This action places the Church in line with many other communions which have endorsed the proposed reform.

CLERGY TO COMMEMORATE ANNIVERSARY OF BISHOP TAITT'S CONSECRATION

The Clerical Brotherhood on Monday, November 5, will have Bishop Taitt as their guest at a luncheon commemorating the fifth anniversary of his Consecration. The luncheon will be given in the Penn Athletic Club at 1 P. M. Laymen are invited and are requested to make their reservations through the Rev. Charles H. Long, Rector of Zion Church, Broad and Wyoming Streets. The Rev. Dr. Croswell McBee, Rector of St. David's Church, Radnor, will be one of the speakers, representing the Clergy of the Diocese, and the Rev. Dr. E. M. Jefferys, Rector of St. Peter's Church and President of the Standing Committee, also will speak, representing the Standing Committee. While the Bishop was Consecrated in October of 1929, the General Convention meeting last month necessitated postponing observance of the Anniversary until the Bishop's engagements permitted his presence.

FELLOWSHIPS OF DIOCESE INSPIRED BY VISITATION TO GENERAL CONVENTION

Members of the Young People's Fellowships of the Diocese turned out in considerable numbers for the great Opening Service of the General Convention in response to the Bishop's request, and were also well represented on each of the three days set aside for the meetings of Young People's organizations. To quote Bishop Perry at the dinner for Young People: "After the past few strenuous days I come here to find that this is *the Convention.*" Further on he said:

"It doesn't make much difference what we older people think of the future of the Church unless we go to those who will make the future of the Church, our young people."

More than 300 young people (anyone over 25 was not admitted) attended the discussion of the subject, "The Whither and How of Young People's Work," on Saturday morning. Here the entire field was covered, including Communism, Race Relation, the Family, War and Peace. During their stay in Atlantic City many of the young people found opportunity to attend the sessions of the House of Bishops and House of Deputies, where most of them, for the first time, observed the great legislative body of the Church in actual operation.

As a result of their participation in the great gathering of the representatives of young people from all parts of the country and in obtaining a close-up view of the General Convention in action, our own Diocesan youth frankly and unreservedly announced they had been given an impression of the Church as a mighty force that would remain with them forever. The General Convention, it was said, will give all the Fellowships plenty of material for discussions through many weeks of their own meetings.

10,000 From Diocese of Pennsylvania Present At Opening Service of General Convention

The Diocesan Pilgrimage to the great Opening Service of the General Convention is no longer news, in that its reporting is necessary to impart information as to its magnitude or its contribution the record for that Opening Service in being the largest gathering of church people ever to have assembled under one roof in the history of all the Church's previous fifty General Conventions.

Conceived and inspired by the Bishop and carried through in its many details under the direction of the special committee appointed by him, the representation from the Diocese was estimated at being but a few thousand less than one-third of the 35,000 total of all present. Virtually every congregation in the Diocese was represented in the Pilgrimage, a number of them amounting to two hundred or more each, and the clergy of the Diocese comprising close to a one hundred per cent attendance. Many of the latter were in the great Processional and the Diocese was also represented by approximately 100 choristers in the 1000 or more that comprised the great choir. The choristers came from a number of the churches and were recruited by the Rev. N. Herbert Caley.

Success of the Pilgrimage is conceded to the splendid coöperation of the communicants of the Church who responded to the Bishop's request and to the detailed work of preparation which was directed by Mr. Spencer Ervin, Vice-Chairman of the Executive Council; the Rev. Dr. Charles E. Tuke, Chairman of the special committee and his associates on that committee. Special credit is given to the hundred or more clergy and lay assistants and co-operators in the parishes and missions of the Diocese.

Dr. Tuke estimates that of the 35,000 reported to have been present at the Opening Service, approximately 10,000 were from this Diocese. Those from Pennsylvania virtually filled the galleries and thousands were seated on the main floor. Among the people from Pennsylvania who wore the badges which embodied the colors of the Diocese were hundreds of others from the Diocese who were without badges, and all were able to gain admittance.

In preparation for the departure of the Pilgrimage and to meet the party when it arrived at the Convention, Dr. Tuke appointed a corps of Marshals. One or more of these Marshals were on each of the special trains and upon the arrival of the trains joined the other Marshals at the Convention Hall. Each of the Marshals wore a baldrick over his shoulder bearing the words "Diocese of Pennsylvania" and directed the arriving members of the Pilgrimage to their seats.

Mr. Charles E. Meurer, of St. John's, Lansdowne, was in charge of the Marshals, with the Rev. J. Aubrey Cragg, as his Chief Aide. Others included Messrs. Freas B. Snyder and Charles Hill, of St. John's, Lansdowne; William T. Fowden, of St. Paul's, Chester; William A. Lippincott, of St. Paul's, Overbrook; Henry Buse, Christ Church, Ridley Park; John Schwering, St. Luke's, Bustleton; W. C. Cummings, St. George's, Ardmore; George W. Wilkins, Superintendent of Galilee Mission, and William Plummer, also of Galilee Mission, and William Goodman, of St. Luke's, Eddystone.

DIVINITY SCHOOL ALUMNI AT CONVENTION DINNER

The Philadelphia Divinity School Alumni attending the General Convention at Atlantic City gathered for their Convention Dinner at the Marlborough-Blenheim Hotel on Monday evening, October 15. More than fifty alumni, including seven Bishops and a few lay friends of the school, were present from foreign districts, distant Dioceses in our own country, as well as from Dioceses near by.

Bishop Taitt presided and welcomed the alumni, stressing the responsibility of the alumni to their school. Mr. Spencer Ervin, Lay Deputy from Pennsylvania, spoke on a layman's idea of theological education. Dr. Bartlett, Dean, gave a report of conditions and work at the school. Addresses were also made by Bishop Creighton, of Mexico and Long Island, and by Bishop Nathaniel Thomas.

It was a pleasure to have Bishop Hulse, of Cuba, present, after the trying experience he and Mrs. Hulse experienced during the fire on the Ward liner Morro Castle. A deputation of the alumni of Seabury-Western Theological Seminary, meeting in another part of the hotel, brought greetings and best wishes. The Divinity School representatives returned the compliment.

THE RECTORY CLUB

The wives of the clergy are invited to the fall luncheon of the Rectory Club at the Warburton House, 20th and Sansom Streets, on Tuesday, November 6, at 1 o'clock.

CHURCH TRAINING SCHOOL ALUMNI REUNION DINNER AT GENERAL CONVENTION

The Church Training and Deaconess House of the Diocese of Pennsylvania had a splendid representation at the General Convention. More than sixty of the former students of the school were in attendance, coming from all parts of the world.

On October 12, a Dinner Reunion of graduates and others associated with the school was held at the Hotel Jefferson. Seventy were present, including Bishop Taitt, who was a member of the faculty of the school for twenty-five years; Archdeacon Bullitt, the present Warden of the school, with Mrs. Bullitt, the Educational Secretary of the Woman's Auxiliary for the Diocese of Pennsylvania, and their daughter, Mrs. Nutley, recently returned from China; seven members of the Board of Managers, Miss Julia Sinkler, President of the Board, Miss Ellen Morris, Vice-President, Mrs. George Woodward, Mrs. John E. Hill, Miss Elizabeth Frazier, Deaconess J. W. Colesberry, who is also a graduate of the school, and Miss Madeleine A. Hart.

The Associates to the Board of Managers were represented by Miss Elisabeth Mockridge, their Secretary. Missionary students who were present included: Mrs. H. A. McNulty, of Soochow, China; Mrs. S. H. Littell, wife of the Bishop of Honolulu; Miss Bessie Blacknall, Nenana, Alaska; Miss Mary Wood McKenzie, Cape Mount, Liberia; Mrs. Thomas Jenkins, wife of the Bishop of Nevada; Miss Alice Wright, of Nevada; Miss Monica Howell, Montana; Miss Mary Wood Sumner, St. John's House, Flat Rock, N. C.; besides a considerable number of diocesan, city and parochial workers. Eleven Deaconesses, also Sister Mary Agnes of the Sisters of Saint Margaret, all graduates of the school, were present. The Dean, Miss Ethel M. Springer, acted as toastmistress.

In co-operation with the other training schools of the Church—namely, Saint Faith's House, New York; Chase House, Chicago; Saint Margaret's House, Berkeley, Calif.; and the Bishop Tuttle School for colored women at Raleigh, N. C.—the school had an exhibit at the Convention. Over two hundred women who have studied at the Philadelphia School have gone into mission fields. Through the personal generosity of the Board of Managers, the present group of undergraduates, fifteen in number, had the privilege of attending the Opening Service of the Convention and of remaining in Atlantic City over the day following, for the United Thank Offering Services of the Woman's Auxiliary.

Treasurer of Diocese Reports on Need of Giving to Meet Budget for This Year

At a meeting of the Finance Department on October 3rd the entire session of nearly two hours was devoted to a discussion of the present financial condition of the Diocese and the outlook toward meeting the budget at the close of the year, and the information set forth in this article is presented in order that our people may have full knowledge of what has been done, what is yet to be done, and the efforts being put forth to pay our pledge to the National Council and meet our own Diocesan obligations as well.

When the Parishes' and Missions' expectations were all in last January they totaled $247,419, or about 3 per cent less than was actually received from them in 1933. Forty-two Parishes and Missions made no expectations but gave in 1933 $12,896, so that we can probably count this year on $260,000, and with the aid of the Diocesan Contributors' Fund we hope to bring the total up to $300,069, which will balance the budget.

When the Treasurer closed his books on October 20th for ten months of this year the books showed we had received a total of $173,138, and if the Diocese is to meet its budget it will be necessary that a total of $126,931 additional be in his hands by the time the books for 1934 are closed.

The estimate of receipts for the last two months of this year is $112,142, or $14,789 less than is actually needed to prevent a deficit, but it is hoped that the Diocesan Contributors' Fund will produce this difference.

The Deans of the Convocations, in co-operation with the Finance Department, contemplate organizing in each Convention a corps of Laymen to address the Laymen of Parishes and Missions which may not meet or exceed their expectations. It is, therefore, vital that total expectations and additional contributions be secured through the Diocesan Contributors' Fund, if we are to meet this year's budget.

The Diocesan Deficit carried over from 1933 and prior years, which is not, however, included in the 1934 budget, was $28,629. The Whitsunday Offering designated for this deficit amounted to $3,569.29, and this payment reduces the Diocesan Deficit to $25,060.

It is needless to point out that UNLESS the parishes of the Diocese meet their expectations the Diocese will have to add to the deficit which already exists, namely, $25,060.

A. V. MORTON,
Treasurer;
W. W. FINN,
Assistant Treasurer;
JOSHUA ASH PEARSON,
Chairman, Finance Dept.

Treasurer's Office,
October 22, 1934.

The fall term of the school began on October 3. Women of Philadelphia and vicinity interested in subjects pertaining to the life of the Church are invited to attend the lectures as day students.

ATTENTION OF CLERGY!

Attention of the Clergy is called to the fact that the Licenses of all Lay Readers in the Diocese expire at Advent. Applications for the issuing of the necessary Licenses for next year should be made at once. The Bishop requests that applications be reduced to the lowest minimum. A special License is required for Lay Readers to make addresses and should be so noted.

RICHARD J. MORRIS
Secretary

Upwards of 200 from General Convention Join in Church Club's Commemoration of 150th Anniversary of Diocese

Upwards of 200 Bishops, Clerical and Lay Deputies of the General Convention, including the wives of many of the visitors, were guests of the Church Club on Saturday evening, October 20th, at the dinner given by the Club in connection with the October Commemoration of the 150th Anniversary of the Diocese. In addition, approximately 450 clergy, laymen and laywomen from various parishes of the Diocese also participated in the dinner.

The Rt. Rev. Irving P. Johnson, Bishop of Colorado, was the guest speaker. His subject was "Man's Obligation to the Church." Bishop Johnson declared that one of the chief difficulties in the Church today is too much male unemployment; that the political mess and religious inefficiency which confronts the nation today is due to man's indifference to State and Church. Asserting that the Church is too feminine, the speaker declared that what it needs are laymen who are convinced of its potential power and are active in its actual support.

Prior to the dinner, which was given in the ball room of the Bellevue-Stratford, the visiting Bishops and Deputies and their wives arrived in the city shortly after 3 o'clock in the afternoon by special train from Atlantic City. They were met at Market Street Ferry by the Rev. Granville Taylor, the Rev. Louis W. Pitt and Mr. Reed A. Morgan, representing the Diocesan Committee on the October Commemoration, and were taken on a trip in auto buses which included stops at Old Christ Church, Independence Hall, St. Peter's Church, St. Mark's Church, and Gloria Dei.

Mr. Osborne Coates, President of the Church Club, was toastmaster at the dinner. Bishop Taitt made the address of welcome, in the course of which he referred to the General Convention as being one of the most important ever held in the history of the Church. Referring to his summer trip to Russia the Bishop said:

"Since my return many people have asked me if I am inclined to be a Communist. I told them that I have no such inclination. In fact, I was never so glad that I was an American as when I landed on our own shores. There were only two good things I had to eat in Russia. They were soup and ice cream."

In closing the Bishop said that he would rather be Bishop of Pennsylvania than of any other Diocese, and he referred particularly to his having been confirmed in Old Christ Church and of entering the ministry from that historic parish. He eulogized the contribution which Bishop White, when he was Rector of Old Christ Church, gave to the unification of the Protestant Episcopal Church.

Prior to the introduction of Bishop Johnson as the guest speaker, Mr. Franklin Spencer Edmonds, representing the Church Club, made a brief historical address in which he reviewed the work done by Bishop White in visioning a national Church following the end of the war of the Revolution, and of the steps he took to bring the scattered units together. In the brief period allotted him, Mr. Edmonds reviewed the outstanding contributions which each of the nine Bishops of the Diocese of Pennsylvania have made, from Bishop White to and including the present Diocesan, Bishop Taitt.

"It is my opinion," Mr. Edmonds said, "that these nine men represent a more useful contribution to the citizenship of Pennsylvania than any other succession of men who could be named. They have been great administrators and they have been great Christians."

In closing, Mr. Edmonds made a strong appeal for a continuing loyalty to the missionary work of the Church. "Let there not be any retracting of the line," he said. "Let us see to it that our work for missions is continued with full force."

Bishop Johnson was given a most generous reception when he was presented by the toastmaster. In the early part of his address he declared that two of the great burdens of society today are a godless Capitalism and a godless Communism.

"These," he said, "are two enemies to the peace and order of Christendom today. These groups are the enemies of real personal liberty; the personal liberty that is founded in Christ and in Christian principles. Both these groups are equally hostile to the ethics of Jesus Christ, by Whom we know God, and in Whom God reveals Himself as the Father of us all.

"There is no essential difference between the two groups in their assertion of special privilege except that one despot wears a tuxedo and the other wears overalls. Each are equally hostile to the rights of the other. Without the leaven of Christ's grace the capitalist has despised the proletariat and the proletariat has killed the capitalist. As to which is the under-dog depends upon who is in the saddle. In neither case do they love one another. I can only quote Shakespeare, 'A plague upon both their houses'.

"Society may be likened to a great organ. In order that it may function, three personalities must act. There must be a builder, a player and a composer. One does not demand that the composer build, or that a builder could play the instrument. Without any of the three the organ would be useless. . . . Each of these actors has his technique and his own objective, and all are necessary for harmonious performance. It would be folly to evaluate one of these persons in the technique of the other."

Continuing, Bishop Johnson said:

"One hundred saxophones do not constitute an orchestra, nor does it symbolize the unity of the spirit in the bond of peace, but rather the uniformity of opinion in the bonds of prejudice. . . . Again an organ is an istrument with various stops which are illustrative of the masculine and feminine element in life. An organ which is all vox celeste is as unsatisfactory as would be one which is all diapason. This brings me to the purpose of this address.

"In the Church today we have too much vox celeste and too much vox humana to make effective music. The Church is too feminine, and in saying that I am not casting any discredit upon women, excepting those women who want to sing bass. What I mean is there is too much male unemployment."

The Bishop here referred to a man who complained about the Church having too many women in it and not enough men.

"I suggested to him that he had better go to the penitentiary; that he would find more men there than he would women. Out where I live 98 per cent of those in the penitentiary are men.

"I concede that women can do men's work much better than men can do women's work. An organ in which there is little or no diapason is wearisome and I agree with Carlyle that the most ignoble vice with which man can be inflicted is inertia.

"Our political mess and religious inefficiency is due to man's indifference to State and Church. He wants to be let alone to play the games of bridge and golf and to make more money than his neighbor. In speaking for myself, I would say he is more or less a commercialized ass who thinks of his Creator as a captain of finance. He not only thinks of the Church in terms of finance, but he must introduce his commercialism into bridge and golf. To him heaven is not a place in which he would have a harp and crown, but one

in which he could follow the stock market.

"His attitude towards religion is that of the village moron who threw stones at stained glass windows. Seeing them from the outside they are ugly. The poor idiot never saw them from the inside out. So are those who criticize religion because of the failure of Christian men and women to be attractive to external observation.

"Religion is an internal experience as music is. It is not a matter in which external observation can find any satisfaction. My remarks tonight are addressed to that large and temporarily unfortunate group who sit inside and do not look through the windows; who have the potentialities of a vision and the possibilities of a task, but, as the Bishop of Kentucky has well said, are 'uninspired by the vision and unrelated to the work.'

"I am tired of those Christian men who inveigh against Communism; who are enlisted in the Church and who do nothing or little to make their religion an antidote to the poison. As our Lord has said: 'When the salt has lost its savor it is good for nothing but to be trodden under the feet of men.' Academic atheists are too cold to produce any enthusiasm and practical atheists are too lukewarm to produce any heat. It is a curious thing, but most of the academic Communism that exists today is the product of those academic institutions whose chairs are maintained by the capitalists who endow them.

"The Church needs laymen who are convinced of its potential power and are active in its actual support. We need men whose worship is not a matter of patronizing caprice but of serious obligation; whose giving is proportionate to their blessings. Communism is impotent only when the masses have Christian virtues."

Following the dinner the visiting Bishops and Deputies, whose engagements necessitated their return to Atlantic City, were escorted to the special train which awaited them; and approximately fifty or more remained over to preach in churches throughout the Diocese.

The Reception Committee representing the Diocese and the Church Club was headed by Mr. Joseph R. Wilson. Other members of this committee were the following:

Mr. William P. Barba, Non. A. M. Beitler, Mr. and Mrs. Reynolds D. Brown, Ven. and Mrs. James F. Bullitt.

Mr. and Mrs. Curtis L. Clay, Mr. and Mrs. E. Osborne Coates, Rev. and Mrs. Wallace E. Conkling, Mrs. Henry Brinton Coxe.

Mr. and Mrs. H. Louis Duhring, Jr. Rev. George C. Foley.

Mr. George Hall, Mr. and Mrs. Clarence L. Harper, Dr. and Mrs. J. Norman Henry, Very Rev. and Mrs. John E. Hill, Mr. and Mrs. C. Fenno Hoffman, Mr. and Mrs. Samuel F. Houston, Mr. and Mrs. Aubrey Huston.

Mr. Albert A. Jackson, Dr. and Mrs. William H. Jefferys.

Mr. and Mrs. John B. Lear.

Mr. and Mrs. Edmund B. McCarthy, Mr. and Mrs. Ronald J. McCarthy, Rev. and Mrs. John C. Mockridge, Mr. and Mrs. W. W. Montgomery, Jr., Mr. and Mrs. Reed A. Morgan, Mr. C. Christopher Morris, Mr. and Mrs. Roland S. Morris.

Mr. and Mrs. A. J. Drexel Paul, Mr. and Mrs. George Wharton Pepper.

Mr. George Herbert Randall, Mr. Robert Reed, Mr. and Mrs. Henry Reed Robins, Mr. and Mrs. Louis B. Runk.

Mrs. J. Alison Scott, Mr. and Mrs. Lee Sowden.

Very Rev. and Mrs. Granville Taylor, Rev. and Mrs. Charles E. Tuke.

Hon. and Mrs. Lewis H. Van Dusen.

Rev. Louis C. Washburn, Mr. and Mrs. Joseph Wayne, Jr., Mrs. J. B. West, Mr. William White, Mr. and Mrs. David E. Williams, Mr. Parker S. Williams, Mrs. Joseph R. Wilson, Mr. and Mrs. Clinton Rogers Woodruff.

BROTHERHOOD CHOOSES YOUNG MEN AS LEADERS IN BRANCHES OF WORK

A notable feature of the National Convention of the Brotherhood of St. Andrew at Atlantic City was the creation of the office of Executive Vice-President for the Young Men's Division and the election of a college senior, Robert F. Weber, of Detroit, to this position. The Boys' Division will be headed by a seventeen-year-old youth, Mike Jennings, of Greenville, South Carolina, and the Men's Division by W. F. Leggo, of Long Island. All three divisions will operate under the general direction of the National President, Dr. B. F. Finney, of Sewanee, and the National General Secretary, Leon C. Palmer, of Philadelphia, both of whom were re-elected for the ensuing Triennium.

Although the aggregate attendance was somewhat smaller than usual, owing to the location of the Convention in the extreme east and the traveling expense which this involved, twenty-five Dioceses were represented by nearly 200 delegates, and fraternal greetings were received from Brotherhood organizations in seven foreign countries—Great Britain, Canada, Mexico, Holland, Brazil, China, and Japan. Reports showed branches at work also in Australia, New Zealand, and Liberia, with plans for the establishing of an organization in India.

The oustanding feature of the past year's work, as shown by the report of the National Council to the Convention, was the establishment of approximately 700 parish groups of men and women for the informal study and discussion of personal religion. Plans were made for holding a special Young Men's Division Brotherhood Convention, probably at Sewanee, Tennessee, next summer.

The opening session of the Convention was addressed by the Rev. Dr. Joseph Fort Newton, of St. James's Church, Philadelphia, on "Vital Religion in a Changing World," and Rev. Louis W. Pitt, of St. Mary's, Ardmore, on "The Opportunity in the Brotherhood for the Men of the Church." The Rev. D. Wilmot Gateson, of The Saviour, West Philadelphia, conducted a series of conferences on personal religion and also gave the closing address of the Convention, on the theme, "From the Mount of Vision to the Valley of Service." Percival H. Granger, Past President of the Pennsylvania Diocesan Assembly, spoke on "The Diocesan Brotherhood Assembly," and Rev. Wm. N. Parker, Rector of the Epiphany, Sherwood, discussed "Winning Men to Christ." Rev. E. H. Bonsall, Director of Young People's Work of the Pennsylvania State Sabbath School Association, spoke on "The Christian Mission in the World Today" and "Making Prayer Real to Boys."

GOOD SHEPHERD, ROSEMONT, SEEKS HISTORICAL DATA

The Rector and Vestry of the Church of the Good Shepherd, Rosemont, is preparing a detailed history of the parish from its earliest beginnings, and will appreciate any aid which readers of THE CHURCH NEWS may be able to give in helping to locate a picture of the first Rector, the seminary or divinity school from which he graduated; pictures of the original church building, and any information leading the disposition of the Triptych which formed the Reredos of the old Altar.

The first Rector was the Rev. Henry Palethorp Hay, who entered upon his duties on November 27, 1869. The committee is anxious to obtain a picture of the interior as well as the exterior of the original church building. The Triptych was presented to the parish by a priest in New York. The committee believes it may have been given to some Mission.

Any of our readers who may have any information which may be helpful are requested to get in touch with the Rector, the Rev. William P. S. Lander, as soon as possible.

Thanksgiving Day Offering for the Episcopal Hospital Presents Great Privilege and Responsibility for Service

By the Rev. Granville Taylor

There is a growing feeling of Diocesan pride in the Episcopal Hospital. Various groups in the Diocese have become interested in certain phases of its great work. This will undoubtedly bear much fruit. It is the hope of those in charge of the hospital that this sense of pride and this joy of partnership will spread throughout every parish and mission in the Diocese. After all, it is our hospital, and as such we are not going to have it fall short in its great work of the relief of human suffering, through any lack of interest or support on our part.

Many members of the Church have visited the hospital in connection with the dedication of the new building, and they have gone back to their parishes and their homes tremendously impressed with the scope of the work that is being done. All this should result in a greater appreciation of the value and importance of the Thanksgiving Day Offering. When the appeal is made it will no longer be merely a name of something very indefinite, but it will be a challenge and a summons to rally to the support of needy men, women and children. Such an appeal seldom fails to arouse one's sympathy and generosity.

The Thanksgiving Day Offering has held its ground with remarkable consistency through these years of depression. This fact means but one thing: the members of the Diocese of Pennsylvania have taken the Episcopal Hospital to their hearts and are quite willing and ready on Thanksgiving Day to respond to the humanitarian appeal. The spirit of thankfulness, when genuine, must produce some visible expression. The steadiness of the Thanksgiving Day Offering bears witness to the gratitude of many thousands of church folk, as well as to their interest in the hospital itself. They will receive gladly and respond generously to their rector's appeal on Thanksgiving Day, and the Sundays before Thanksgiving Day, when the matter is brought forcefully to their attention.

It seems useless to present any further tales of emergencies and distresses. These come to us all on every side. Nevertheless, because of the tremendous decrease in income from invested funds, our hospital is face to face with a large deficit for this current year. Legacies are not forthcoming to the extent of past years. The operating receipts of the hospital have shown a steady decline during the past five years, but we are grateful to report that the past two or three months have shown promising signs of a reversal of this trend. All this means that the hospital must rely more and more on the generosity of the church men and women in their Thanksgiving Day Offering. There is no other source of income to counteract the above decreases. The vast amount of free work, which of necessity must be done in every department of the hospital's work, is almost unbelievable. The hospital authorities are unwilling to close down any department or to turn aside any suffering man, woman or child if there is any possible way of avoiding it. It is most desirable that our hospital should be supported to the extent that no one needs to be turned away. If this is to be a fact, then every effort must be put forth, not only to maintain our Thanksgiving Day Offering for the hospital, but to increase it as much as possible.

This etching shows a line of people in the Out-Patient Department waiting for treatment. Last year the Hospital treated 145,000 cases at a cost to the Hospital of something more than $39,000 over and above the sum received from those who were able to pay for treatment.

If every member of the Diocese of Pennsylvania would ask himself this question on Thanksgiving Day: "Shall I be responsible for turning away from the Episcopal Hospital any suffering person by withholding a reasonable offering?" the answer would be an emphatic "No." Each individual would gladly make his very best contribution.

We do not wish to burden the reader with any figures or statistics about the hospital, imposing as these are. We would rather rest our petition and our plea with the human side of the question. Annually there are thousands of people of all ages suffering physically in a thousand ways who have nowhere else to turn for relief but to our hospital. In their name, and in the name of Him who "had compassion on the multitude" and who "healed the sick," we make our plea to your hearts and to your generosity for the best Thanksgiving Day Offering it is possible for each to give.

THE SEABURY ANNIVERSARY AT ST. CLEMENT'S CHURCH

On November 14, the 150th Anniversary of the Consecration of Samuel Seabury as the first Bishop of the American Church, there will be a Solemn Pontifical Mass at St. Clement's Church, 20th and Cherry Streets, at 11.15 o'clock. The Mass will be sung by four Cantors. The Rev. Shirley C. Hughson, of the Order of the Holy Cross, will preach. After a buffet luncheon the Rev. Dr. Frank L. Vernon will read a devotional paper on the Apostolic Ministry, and it is hoped to have a Missionary Bishop present to speak on the Apostolic Ministry in the Mission Field. Luncheon will cost 50 cents and reservations may be made by telephoning Rittenhouse 1876.

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AS IT WERE

Though a diocesan journal is hardly the place for an editorial on the relation of science to religion, we have looked so long in vain for one of our national religious magazines to correct some common false impressions that "popular" newspaper scientists are unconsciously spreading among Christian people that we feel under compulsion of the spirit to warn our readers that the language of Sunday Supplement Science is usually figurative and parabolical, not plain prose.

When, for example, we read in the newspaper that some high priest of popular science says "that the electron of light travels at such inconceivable speed that if it ran off the rails it would smash the world to bits," the proper liturgical response to that should be "Baloney"; or, if that sounds too vulgar, then to say or sing what Lord Rutherford, the British scientist, calls it, "Moonshine"—which also is a word easily understanded of the people. It is either one or both, but it isn't exact science.

Our readers should remember, too, that scientists are only guessing at the nature of reality: they can no more prove it than a devout believer in Christianity can "prove" God. The idea of atoms and the idea of electrons are only contemporary *mental concepts,* which seem to explain best, in our present state of knowledge, the phenomena which men observe about them. In future years a quite different hypothesis may be brought forward and found much more satisfactory. As Sir James Jeans puts it, "The millions of electrons and protons in the sun exist only as *influences created to explain* the stream of protons which falls on our eyes and skin all day long." That sounds dangerously like the Christian Science of Mrs. Eddy.

We have no quarrel with scientists; only with their language. All we wish is that they would preface their articles on the nature of matter by saying that their doctrines are *assumptions* adopted by them to explain phenomena—they are acts of faith, not of sight. We ask them to admit—what they know to be true—that beyond a certain point they leap in the dark; they are no different in their methods than those who assume that the existence of a Divine Creator is the most satisfactory explanation of the course of history. "It is a historical fact that atoms and electrons have been invented by the human mind." Why not say so, and not let the ordinary reader deceive himself into supposing that when science has progressed a little further he can hop in his car, buy a quart of atoms at a State Liquor Store, fill up his tank with electrons at one of the ubiquitous filling stations along the White Horse Pike, then go off the track running into Atlantic City and knock the Convention Hall over into Ireland?

Someone recently put it in this way: "St. John, in his vision in the Book of Revelation saw, *'as it were* a sea of glass mingled with fire.' If anyone overlooking the caution of the qualifying phrase, *'as it were,'* should go on to argue about the physical composition of the glass and fire he would be liable to fall into very gross error indeed. Now these cautionary words *'as it were'* should be written across every page of atomic physics, to remind us continually that we are dealing not with material entities but with mental concepts. Leading physicists are, of course, well aware of this, but as they cannot be forever reiterating words of caution, the result is that the general reader gets the impression that the things of which they speak are solid physical entities. This error gives rise to widespread misconception."

PROCRASTINATION IN PENSION PAYMENTS

Every Rector, Church Warden and Vestryman should read the article on the Church Pension Fund by the Reverend F. C. Hartshorne, chairman of the Diocesan Committee on Clerical Salaries. It will be a revelation to them—and perhaps a shock—to discover how dangerous it is to procrastinate in paying pension premiums. The laity, though genuinely interested in providing for the old age of their clergy, are too largely under the impression that the splendid Pension System which they helped to create in 1917 requires no further attention but works automatically, thus relieving them of any responsibility for its operation. This article will open their eyes to the necessity for regular and prompt quarterly payments to the fund by every parish in the Diocese in order that pensions may not be forfeited and grants to widows and orphans refused.

Mr. Hartshorne deserves the thanks of all who are interested in our Pension System for his painstaking investigation of present conditions in the Diocese and for so clearly stating the rules and regulations concerning dilatory payments that have been laid down by officials of the fund. Failure of vestries to observe

these rules will automatically cause very grievous hardship to innocent clergymen or their widows and orphans. We hope that Mr. Hartshorne's warning will make every warden look carefully over his books to see whether his own parish is one of those in arrears.

A MOST IMPRESSIVE SERVICE

Everyone who attended the great opening service of the General Convention in the Auditorium at Atlantic City agreed that never before had they seen anything like it in the Episcopal Church—thirty thousand Church people gathered in one place with but a single object, the worship of Almighty God. To see so many bishops and other clergy in the chancel and so many loyal lay men and women massed in rank beyond rank in that vast building, and such a choir, was so thrilling that it awakened the conviction that, though the Convention met under a cloud of difficulties and apprehensions, it was auspiciously started on its way to lead the Church forward to victory. No one feared for the future after that inspiring service.

And even though in the Episcopal Church we are forced, like St. Bernard when his candidate for pope was defeated, to put more emphasis on the weight of our adherents than their number, we glory in the fact that it was thirty thousand rather than the usual average of three thousand who were present. Pennsylvanians should be proud to know that this large attendance was made possible by their Diocese, ten thousand, about one-third of the congregation, having come from here. And also that this large delegation from Pennsylvania was gathered together by the strenuous and sustained campaign which Dr. Tuke and his committee conducted in every parish since Bishop Taitt made the proposal in the Spring.

All Saints Day to Mark First Service of Holy Communion in New Cathedral Chapel; Bishop Taitt to Be Celebrant

The Bishop and Cathedral Chapter have arranged for holding the first Service of Holy Communion in the newly erected St. Mary's Chapel on the Cathedral site in Upper Roxborough on All Saints Day, Thursday, November 1st, to which all members of the Church in the Diocese have been invited to participate.

The Service will be held at 11 A. M. and the Bishop will be the Celebrant. At this Service the Bishop will officiate also at the Dedication of the Mary Masden Vaughan Memorial Tablet in whose memory the Chapel was erected under the provisions of a bequest in the will of her daughter, Mrs. Annie Masden Vaughan Watson. In her will Mrs. Watson also requested that all her jewelry be melted and be used to make an Alms Basin, and this will be used at the All Saints Day Service to receive the Offering.

Announcement also has been made that beginning with Sunday, November 4, regular Sunday Services will be inaugurated at the Chapel. These will comprise Holy Communion at 9.30 A. M.; Morning Prayer with Address at 11 A. M. and Evening Prayer and Sermon at 4 P. M. The Saturday service of Evening Prayer, which has been held each Saturday afternoon since last December will be discontinued.

The Sunday services of Morning Prayer will be conducted under the supervision of the Lay Canons, who will alternate in conducting the services and who will also have the co-operation of other laymen of the Diocese from time to time. The Clerical members of the Chapter will take turns conducting the Service of Evening Prayer successive Sunday afternoons at 4 o'clock.

Mr. Samuel F. Houston, a member of the Chapter, has been elected to the office of Senior Lay Canon, and it will be his duty to preside at all meetings of the Chapter in the absence of the Bishop and to perform such other secular duties as may be assigned to him by the Bishop.

In preparation for the first Communion Service and for the regular Celebrations on all Sundays thereafter, the Cathedral Chapter commissioned Mr. Frank R. Watson, the architect, to make the necessary arrangements for the equipment of the Sanctuary. This work has been completed. Incidentally, Mr. Watson will be the organist at the Communion Service.

A temporary Altar has been installed with Dossal, Riddles and Canopy. The equipment for the Altar consists of fabrics executed by the Talbot Studios of Germantown. Heavy linen was used for the entire composition. The thread was especially woven and dyed for the work and every inch of the fabric and embroidery was executed by hand.

The Altar is enveloped in a red linen frontal with broad orphreys of blue and gold, with gold bands on the outer edges and a gold diamond and cross design in the center. In the center of the frontal is placed an embroidery of three lilies, symbolical of the Resurrection of our Lord, and also St. Mary the Virgin. The lilies are white with a touch of gold and with their long graceful green leaves form an effective central motif for the Altar frontal. The lower edge of the frontal is finished with gold linen galloon.

The Dossal, which is the width of the Altar, nine feet six inches, is seventeen feet high, from the mensa to the ceiling of the baldichan. This is woven of blue linen, the symbolical color of St. Mary, in which is a reticulated design in gold color. There are two orphreys in red with gold edges, and conventional roses in gold which appear to have crosses in red, superimposed. These roses, which are symbolical of our Lord, occur at regular intervals the full length of the orphreys. The wings of the Altar, or riddles, are of the same linen as the dossal, the colors being reversed, the background being gold with the same design in blue. The composition is completed by a baldichan which overhangs the Altar and predella, and is in the same colors and materials as the dossal. The front of the baldichan has a horizontal panel formed with gold linen galloon with a cross in the center in red and gold linen. The entire baldichan is finished with a heavy gold linen fringe. The ceiling of the baldichan is also of heavy blue linen.

The Memorial Tablet is of Briar Hill stone, the same as that used for the interior of the Chapel, and is placed in the wall of the south bay of the Sanctuary. It is six feet five inches long and two feet ten inches high, and is flanked by carved pilasters, treated with a diaper motive in low relief. The Tablet is surmounted by the Masden crest. The inscription, which is carved in low relief panels and treated in polychrome on a gold field, reads as follows:

ERECTED TO THE MEMORY OF
MARY MASDEN VAUGHAN
BY HER DAUGHTER
ANNIE MASDEN VAUGHAN WATSON

With the inauguration of the regular

Sunday services the installation of the heating plant has been completed, and plans are now being completed to provide the new and permanent roadway which will extend from the Ridge Avenue front of the Cathedral grounds direct to the Chapel. It will take the place of the present lane through which entrance to the Chapel is made. The old stone dwelling which stood on a portion of the site where the Cathedral is to be built is to be removed so that a clear view of the Chapel may be had from Ridge Avenue. For the service on All Saints Day and for the services on all Sundays large and newly-lettered signs have been on the Ridge Avenue front of the Cathedral grounds at the entrance. Going north in Ridge Avenue these signs are on the left. Coming into the city from Montgomery County they are on the right.

BISHOP LITTELL LEADING SERIES OF MISSIONARY CONFERENCES IN DIOCESE

The Diocesan Field Department, beginning Monday, October 29, and continuing through until Monday, November 5, is conducting the Annual Clergy and Lay Conferences along a new line.

Following the suggestion of the National Department, the Conferences are being held in six different sections of the Diocese. The Field Department of the National Council has assigned as leaders for the Conferences the Rt. Rev. S. Harrington Littell, Bishop of Honolulu; Mrs. Edward M. Cross, wife of the Bishop of Spokane, and member of the National Executive Board of the Woman's Auxiliary, and the Rev. Dr. Robert P. Kreitler.

The program for the meetings includes Round-Table Conferences of Clergy, Round-Table Conferences of Women, Supper Conferences for Laymen and Clergy, and Missionary Mass Meetings at night. The Field Department has suggested that the Round-Table Conferences be held at 4 P. M., the Supper Conferences at 6 P. M., and the Mass Meetings at 8 P. M.

The Conference for the Norristown Convocation was in Christ Church, Upper Merion, Monday, October 29.

In the Chester Convocation at St. George's, Ardmore, Tuesday, October 30.

On Wednesday, October 31, a Central City Conference, arranged to include the Germantown and Chestnut Hill section of the Germantown Convocation and the North Philadelphia Convocation. This day's program included a Round-Table Conference of clergy in the Church House at 4 P. M. A Supper Conference for clergy and laymen in the Penn Athletic Club at 6 P. M., at which the clergy and laymen from any part of the Diocese will be welcome. Supper tickets are $1.00. The Central City Mass Meeting is in the Church of the Holy Trinity at 8 P. M.

The Conference for West Philadelphia Convocation on Thursday, November 1, will be in the Church of the Saviour, 38th Street above Chestnut.

Friday, November 2, has been set aside for the Bucks County section of the Germantown Convocation and will be in St. Luke's Church, Newtown.

The Conference for the South Philadelphia Convocation will be in the Church of the Holy Apostles, 21st and Christian Streets, on Monday, November 5.

Bishop Littell, Mrs. Cross and Dr. Kreitler will be the leaders in the various meetings and Conferences.

On Sunday, November 4, Bishop Littell will preach at the 11 A. M. service in St. John's, Norristown. In the afternoon, at 4 o'clock, he will preach at the Seamen's Church Institute, and at 8 P. M. the Bishop will be the special preacher at a missionary service in the Chapel of the Mediator, 51st and Spruce Streets, at 8 P. M.

CLERGY CHANGES IN DIOCESE

The Rev. Robert Pearsall Frazier has accepted appointment by Bishop Taitt to become priest-in-charge of St. Anne's, Willow Grove, succeeding to the vacancy caused by the resignation of the Rev. George C. Anderson to become Vicar of St. Giles Chapel, Stonehurst. Mr. Frazier takes charge the first Sunday in November. For the past two years Mr. Frazier has been Rector of St. Paul's Church in the Diocese of Duluth and had been elected a Deputy to the General Convention. By reason of his acceptance of the appointment here one of the Alternates went to the Convention in his place.

Mr. Frazier is widely known in the Diocese of Pennsylvania. He was born in Jenkintown and entered the ministry from the Church of Our Saviour, Jenkintown. He is a graduate of the University of Pennsylvania and the Berkeley Divinity School. Ordained to the Diaconate in 1919 he volunteered for missionary work and served ten years in the Indian field of South Dakota. While serving there he was appointed as a Field Secretary of the Field Department of the National Council until, in 1932, he became Rector of the Duluth parish.

In 1918, while preparing for the ministry, he became a Second Lieutenant in the 313th Infantry; later was advanced to First Lieutenant in the 309th Cavalry, and subsequently became Captain in the 57th Field Artillery.

The Rev. Charles H. Urban, for the past two years assistant to the Rev. Stanley R. Wilcox, Rector of St. Paul's, Chester, on Sunday, November 21, became Rector of St. Barnabas Church, West Philadelphia, in response to a call from the Vestry of that parish. He succeeded the Rev. Henry Stuart Paynter, who had resigned as of August 31 to become Rector of Trinity Church, Coatesville.

Mr. Urban is a graduate of the University of Pennsylvania and the Philadelphia Divinity School. Following his ordination in 1932 he went to St. Paul's, Chester. Mr. Urban was born in Mickleton, N. J. During his university days he was associated with the Rev. Dr. John R. Hart in the student work t the Transfiguration Chapel. While at the university Mr. Urban was a member of the Varsity football team and was the intercollegiate heavyweight champion in wrestling.

The Rev. J. C. Thomas, Curate at St. Luke's, Germantown, has been appointed by the Rector, the Rev. Wallace E. Conkling, to serve as Vicar of the parochial Chapel of the Nativity, 21st Street and 65th Avenue. He succeeds at the Chapel the Rev. Geoffrey M. Horsfield, who resigned to join the clergy staff of St. Clement's. The Rev. John S. Leatherman has been appointed to the Curacy of St. Luke's.

CHURCH LEADS IN CENSUS OF HAVERFORD STUDENTS

Among the student body of Haverford College, according to a religious census compiled and on record in the college office, the Episcopal Church leads all others in the number of students who are members of the various communions represented in the census. Of the 323 undergraduates the Episcopal Church has 87. The Presbyterians are credited with 66 and the Society of Friends rates third with 55.

There are 19 communions represented in the census report. In addition to those mentioned in the above paragraph the report shows:

Methodists, 28; Congregational, 23; Baptists, 14; Lutheran, 9; Hebrew, 7; Reformed, 6; Roman Catholic, 6; Christian Scientist, 4; Unitarian 4; Disciples of Christ and United Presbyterian, 3 each. The Armenian, Dutch Reformed, Moravian, Swedenborgian and Interdenominational churches each reports one. Two undergraduates have no religious affiliation.

"A good name is best won by good deeds. There is no surer way of being well thought of as by deserving well. 'You have a little world around you,' wrote Daniel Webster to an early friend; 'fill it with good deeds, and you will fill it with your own glory.'"

"Stop! Look! Listen!"

By the Rev. Francis C. Hartshorne
Chairman of the Commission on Clerical Salaries and Pensions

A lawyer who had been Chief Justice of a State Supreme Court was asked by a railroad company to advise them just what words on signboards at grade crossings would best protect them from liability to persons struck by trains at such crossings. He wrote back just three words, "Stop! Look! Listen!" and charged them a large fee. His advice was worth the cost, because if persons heeded the warning they would never be struck by trains, and if they disregarded it and were struck they would have no claim because they had been negligent. Very seldom have any three words been of such value as those three were to the man who suggested them and to the companies which he advised to use them.

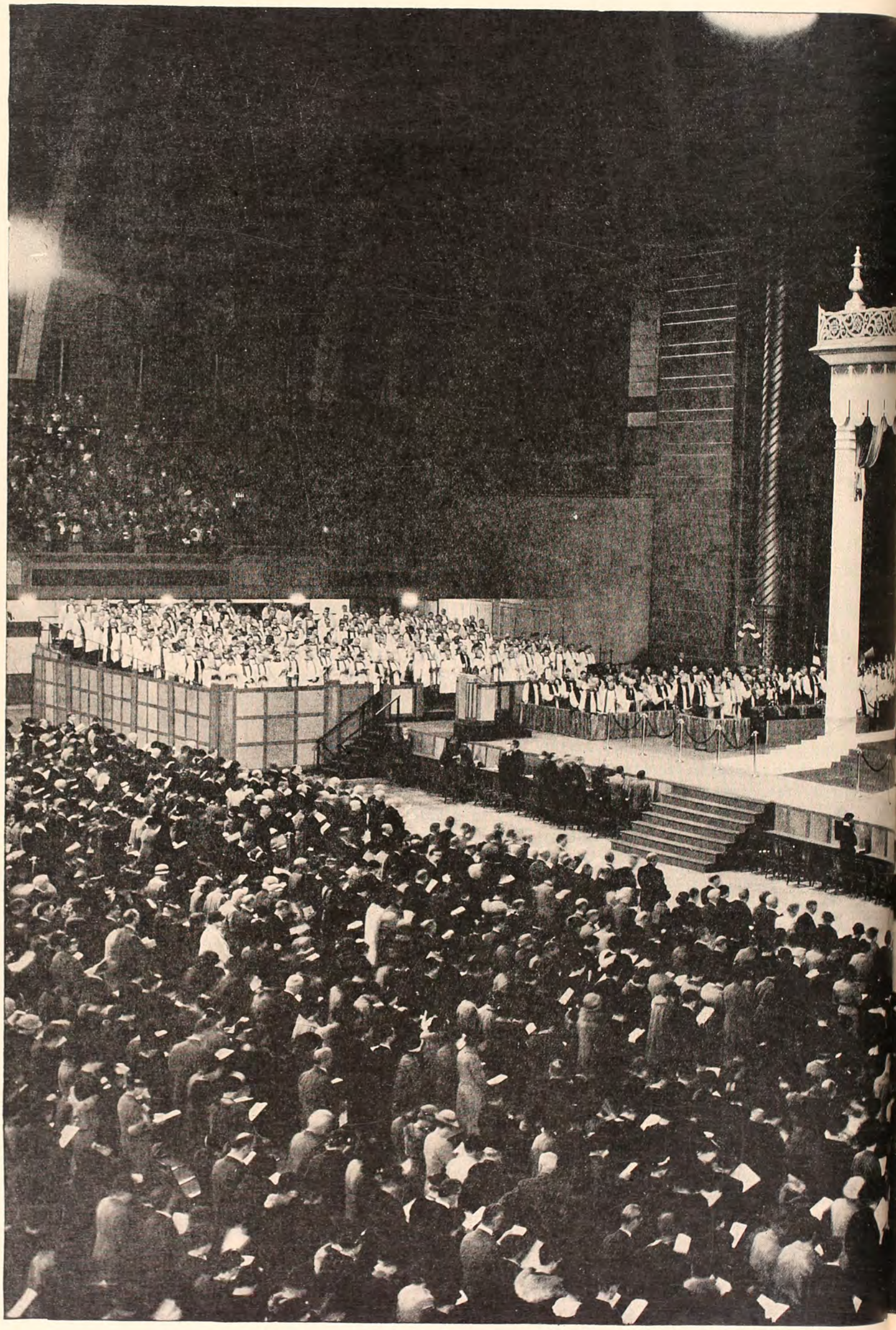
At this time the Commission on Clerical Salaries and Pensions feels constrained to post a similar sign in the presence of Vestries, Missionary Committees and Missionary Authorities, and of the managers of institutions and of all other persons who may be charged with the duty of paying Pension Premiums to the Church Pension Fund, and of the Clergy who are the prospective beneficiaries of such payments. They should STOP thinking of less important financial obligations long enough to concentrate their attention upon their obligations under the Pension system of the Church. Delays in meeting, or even failure to meet other obligations, can seldom have the serious and possibly disastrous results that can follow delays and failures to make payment of Pension Assessments. They should LOOK carefully and frequently into their records to see whether they are paying punctually the quarterly Pension Assessments; and also those for the Sustentation Fund; because it is upon the latter that all the active Clergy of the Diocese depend for protection from impairment of their benefits under the Pension system because of the failure of one or more vestries to pay Pension Assessments. And they should LISTEN to such warnings as are herein below given of the consequences that may follow from delays or failures to pay Pension Assessments.

The first warning has more to do with next year than with this, but should be known in advance. Beginning with 1935, the Church Pension Fund will charge interest on all Pension Assessments more than ninety days overdue. Every business man will recognize this as quite right, and as the universal custom in insurance matters, where interest usually starts with the first day the premium is overdue. Parishes and others who have been delaying payments until near the end of the year have simply been taking advantage of the Fund, which has been covering their Clergy with protection without receiving at the beginning of the period, as it should have, money to invest and be earning the future pensions to be paid for such Clergy. It is only fair that if assessments are not paid when due, those who fail to pay them should pay the interest the payments would have earned if paid.

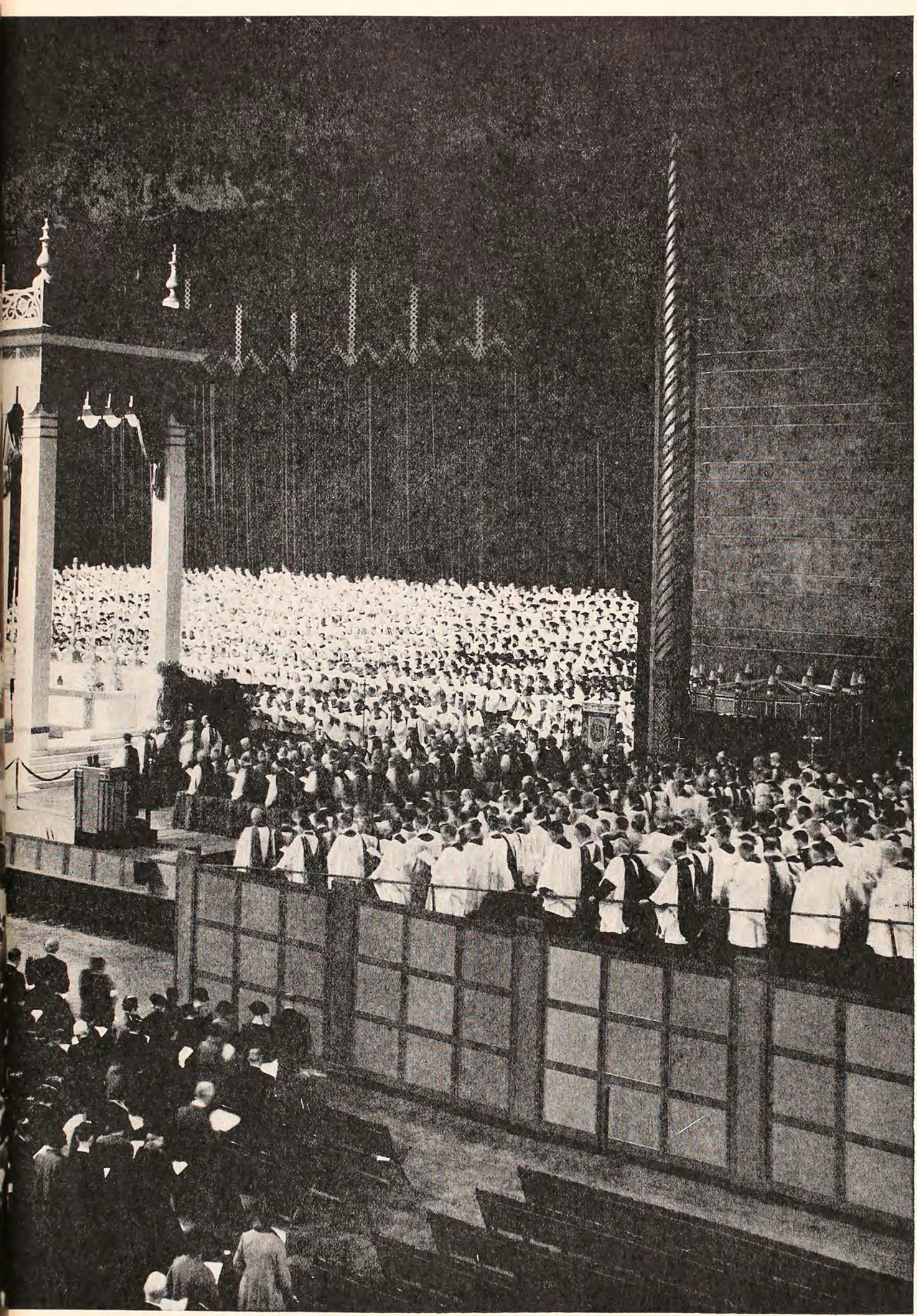
Another result of delayed payments is more serious. After the Pension system has been in operation a sufficient number of years for the Clergy retiring or dying to have had Pension Assessments paid for them all of their Ministerial lives, the annual pension of a Clergyman retiring at 68 will be approximately half of his average annual salary, and his widow's pension half of his. But that time has not yet come, so that the best the Fund could do when it started was, by reason of the money contributed to meet the "Accrued Liabilities," to guarantee that no Clergyman on retiring would get less than $600 a year, or his widow less than $300, provided the Pension Assessments had been fully paid. But some years ago it was found that because of the excess contributions for the Accrued Liabilities, and because the income of the fund was providing a surplus greater than that required by law, an excess surplus was accumulating, so the Trustees ruled that so long as there continued to be such an excess surplus, Clergymen whose annual salaries since the beginning of the Fund had been $1,500 or more, should, upon retiring, receive $1,000 for the rest of their lives, and the widows of Clergymen dying in active service (or within six months of it, if not retired in the meantime) should receive not less than $400 annually and, in addition, $1,000 gratuity upon the death of such Clergymen. These extra benefits do not apply to the widows of retired or non-parochial Clergymen, the latter being those not in regular receipt of salary from some ecclesiastical organization. The continued granting of these extra benefits is not guaranteed, but whenever they are started in the case of any Clergyman or widow a reserve is set up, and nothing short of the bankruptcy of the Fund would stop their continuing to be paid.

But as any general and persistent failure of the Parishes to pay Pension Assessments would speedily put an end to the excess surplus out of which these extra benefits are planned to be paid, the Trustees have endeavored to provide against any such failure by ruling that if, in any Diocese, any Parish in union with the Diocesan Convention has failed to pay in full its Pension Assessments for the first six months of the preceding year, the WIDOWS OF ANY CLERGYMEN IN THAT DIOCESE WHO DIE IN THE YEAR FOLLOWING THE DEFAULT WILL BE DEPRIVED OF THE FULL USUAL $1,000 GRATUITY, AND WILL RECEIVE LESS THAN $400 ANNUALLY. The meaning of this rule is that if, in this Diocese this year, there had existed in the case of any Parish arrearages for the first six months of the year 1933, all the widows of Clergymen who have died in active service since April 1st

(Continued on page 60)



This Etching Shows a Portion of the Immense Congregation at the Opening Service



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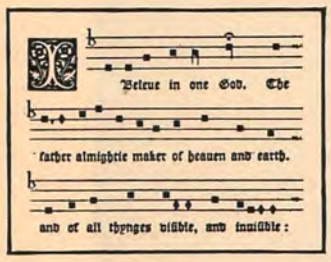
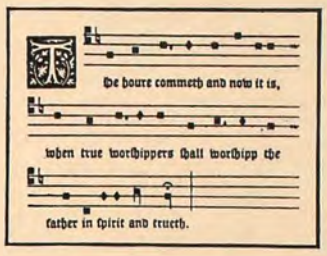
Courtesy The Living Church Convention Daily



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



Meet the Choirmaster

By HAROLD W. GILBERT

Perhaps a choirmaster who is not dissatisfied with his lot, who has a host of understanding friends in his parish (first among whom is his rector), who is most happily engaged in his work, and who derives more than one man's share of joy out of his chosen profession might venture to speak bluntly to church-goers without risk of having his motives misconstrued. There is so much that ought to be said, in all fairness to the Church and to its great number of choirmasters and organists, and said plainly, that the writer feels prompted to make some observations in the spirit of unrestrained frankness.

Like those who follow other professions, choirmasters and organists are sometimes ill-suited to their calling. The profession, in its intimate association with spiritual things, does call for properly adapted personal characteristics. But apparent ineptitude may often be traced to lack of opportunity.

To most people, musical education is synonymous with piano playing. Piano playing is an excellent first step, but only a first step. Other steps just as important are the study of music history, the study of styles in music, the study of harmony, counterpoint, and music composition. With such equipment as a background, the church musician must then study pipe organ, choral conducting, and voice culture. He must familiarize himself with the literature of church music, and study the rationale of the various parts of the Prayer Book. These are the essentials. The sincere and enterprising choirmaster well knows how many more studies he must pursue if he would properly discharge his duties.

Those of you who sit in the pews may know all this—or maybe you do not. Music committees should know it, but seem not to, for they sometimes show amazing presumption in pitting their unskilled musical opinion against the trained judgment of the choir director. The present writer recalls that on one occasion, when in his "teens," he ventured to disagree with his music committee chairman as to the musical ability of a certain young organist under discussion. The chairman, who was known to have little or no musical knowledge, brought the discussion to a close thus: "My boy, you should not dispute the opinion of one who is old enough to be your father."

As was once before suggested in these columns, music committees could be most helpful if they would concentrate their energies upon a policy of support and encouragement, and not upon one of adverse criticism. This statement should not be construed to mean that adverse criticism, if well-timed and fair, should never be voiced. Quite the contrary. No right-thinking choirmaster would wish to be suckled on flattery. It is a real kindness to tell him of the faults in his work, when it *is* faulty. But if you do not know what you are talking about, do not criticize. Leave that to those who *do* know. Their criticism will not sound like faultfinding, but will be constructive and stimulating. Above all else, do not condemn your choirmaster for his lack of skill unless you know that his stipend is sufficiently large to enable him to spend money for training. Skill in church music is not generally acquired by instinct. Like other things of its kind, it is the result of long and patient study.

It is to be hoped that the Church will soon realize that she has among her musicians a body of faithful and devoted servants who are giving of their very best, and for that very best in many cases are receiving scant approval.

These facts are well known to the clergy and to the musicians, but they are rarely openly aired. Perhaps the sunlight will do them no harm.

Parishes that are financially able to make proper provision for their own musical ministrations should consider giving some measure of support to an improvement of church music as a whole. The Church needs a musical awakening; the smaller parishes would welcome it; choirmasters and organists are eager for it. There are ways of bringing it about.

KEEN INTEREST MARKED RECENT CHURCH MUSIC CONFERENCE IN DIOCESE

During the last week in September and the first week in October, a Diocesan Conference on Church Music was held in St. James's Parish buildings. We believe this is the first time that such a conference has been held in this country. A number of clergy of the Diocese displayed a keen interest in this project, and attended all the sessions. But the greatest display of enthusiasm came from the ranks of the choirmasters and organists. Some seventy of these were regular attendants at all sessions, showing by their zeal and fine spirit of coöperation that their concern for the improvement of church music is very sincere. The Conference was held under the auspices of the Commission on Church Music of this Diocese. Several of the lectures were presented by members of the Commission, and the others by musicians of note who came from other sections of the country.

Dr. Walter Henry Hall, Professor Emeritus of Choral Music at Columbia University, and a member of the Joint Commission on Church Music appointed by General Convention, made the opening address, in which he presented in a delightfully frank manner the problems that church musicians of today must cope with. Dr. Hall's personal acquaintance with such men as Sir John Stainer, Dr. Arthur H. Mann, and other important English church musicians of the early part of the present century, enabled him to speak with intimate knowledge of the ideals and accomplishments of these men.

Canon Walter Williams, who recently organized and conducted the St. Dunstan's College of Sacred Music in Providence, has been for the past several years a member of the Joint Commission on Church Music. His address on The Hymnal disclosed some very enlightening facts relative to its present usefulness throughout our Church. Canon Williams is a serious student of church music, representing the Anglican church party in his attitude toward music in worship. In a second lecture, Canon Williams spoke to the clergy in greater detail of some of the special problems that arise in the use of The Hymnal from Sunday to Sunday.

Mr. Edward Shippen Barnes was

very outspoken in his address on Congregational Singing. He did not attempt to present solutions for the various problems connected with this subject, although in several instances pointing the way to possible new lines of experiment.

The Reverend Herbert B. Satcher read an excellent paper to the clergy on the subject of Service Building. After a general discussion of the proper method of procedure, by way of illustration he made a careful analysis of the teachings of several Sundays of the church year, selected at random, indicating in what way the music of a service should be chosen with due regard for its relation to the day.

Mr. H. William Hawke dealt with the same subject before the large group of laymen. At the conclusion of his address, he took occasion to discuss several special problems which were brought up by persons in the audience. The informality of the sessions at such moments as this contributed greatly to the general enthusiasm of everyone present. Mr. Hawke gave a second address before the clergy in which he outlined the development of various styles in church music, illustrating his talk at the piano. This lecture was in the nature of a talk on music appreciation as related to church music.

Mr. Harold W. Gilbert spoke before the choirmasters and organists on the history of hymns, giving a resumé of the development of hymn singing from the first centuries of the Christian era up to the present. In a second lecture he talked about Anglican chanting—its development and current use. The two lectures were illustrated with phonograph records.

A feature of the Conference was a book stall containing approved works on practically every subject relative to church music. Those in attendance at the sessions took advantage of the opportunity thus afforded to spend a half hour or more before the sessions opened in browsing through these books and familiarizing themselves with the nature of available literature.

In order that an opportunity might be given to demonstrate, through the singing of a choir, some of the types of music spoken of in the various lectures, the final session of the Conference took the form of a summary and demonstration. A large choir of women, men and boys was organized by Mr. Newell Robinson for this purpose. With one or two brief rehearsals in preparation for the demonstration, the choir sang a program of anthems, canticle settings, settings of the Communion Service, hymns and chants. The audience was thereby given some idea of how such music would sound after more adequate preparation. This demon-

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General Principles of Church Music

(This is the second in a series of articles sponsored by the Commission on Church Music of the Diocese.—Ed.)

Music has been admitted as a part of religious services from early Biblical times, and we have many references to its use both in the Old and New Testaments. The singing of psalms and spiritual songs publicly is evidenced in many passages.

It is not an essential part of worship, but rather a particular means of expressing ourselves; an offering of our best in this certain art to the Almighty God. It is definitely not to be regarded as a form of entertainment, although this thought may be present in the minds of many people, but it has the distinctive aim of being an assistance to the worshipper in his experience of devotion and praise.

The musical part assigned to the congregation varies considerably in different parishes, but there is one element that never changes: the attendant comes to worship and to praise; to present himself to God. He may not be called upon to take part audibly in the music, but the will to worship and praise must be in his mind before he can fully appreciate the meanings of the service, and he has his spiritual part to contribute in making them a unified presentation to God. The music which the choir sings is only part of the congregational worship, detailed to a special group in a manner similar to that in which we call upon certain artists to make the beautiful stained-glass windows, or upon carpenters and joiners to construct the very necessary pews.

The spiritual part of the congregation in the services is the element which is common to all, and the thought to which immediate stress should be given before we are able to build upon it, and do what may be called practical work, such as better congregational singing of the hymns and responses. This singing does not grow nor improve very easily unless the spirit behind it is right, unless there is a will to express ourselves in worship with our voices, and unless we can feel in ourselves that audible congregational participation is a better expression of our common worship of the Almighty.

Common prayer and music are means by which the sense of corporate worship may be quickly and easily awakened. They engender a common emotion in the minds of most worshippers, and so we may regard them as definite aids in creating a will to worship in the minds of men, helping them to attain the proper frame of mind for their part in the services of the Church.

We may offer some deductions from these premises as to the use of music in church. The music is offered to Almighty God as our best endeavor in this particular art, so often called the handmaiden of religion. It is important in the preparation of the mind for worship, as well as being a particular aid in the actual intention of worship by means of its text, as well as its musical value. The task of choosing music for the services, then, is something which must be done with judicious care, bearing in mind its definite purposes and aims.

The Beginning of the Services

Starting practically with the organ prelude, we will have to know the contents of the service which we introduce by this means before we can decide the right atmosphere to engender. A quiet, meditative piece, without secular associations, is usually the best in type, but there are occasions, such as Easter, when the music might be more joyful and inspiriting.

The Prayer Book rubrics allow for two methods of beginning Morning and Evening Prayer; the older type begins with a Sentence of Scripture, according to season, followed by the Exhortation, Confession and Absolution before the Lord's Prayer is said. This is distinctly an approach of humble penitence, or preparation of the mind before we are permitted to show forth the praise of the Lord.

The more usual manner in America is to omit this penitential beginning, and after the Scriptural Sentence and Lord's Prayer, directly to open our mouths in praise. This beginning is derived from pre-Reformation practice.

The first hymn should be chosen to fit whichever method of beginning Morning and Evening Prayer prevails in our parish.

The Versicles and Responses are a petition towards praise, both in Morning and Evening Prayer. They include the recitation or singing of the Gloria Patri, the ancient prose form of the later Metrical Doxology of the Psalm Paraphrases. This praise of the Lord is expressed in Morning Prayer with a more extended invitation to worship, called the Venite, parts of the ninety-fifth and Ninety-sixth Psalms, in its American version.

There is a peculiar fact about this morning canticle. It has always been sung to music in which the congregation is able to take part. Although the other canticles—Te Deum, Benedicite, Benedictus and Jubilate—have been set anthem-wise by many hundreds of composers of music for the English Church, the Venite has but seldom been set in this manner, and has definitely remained a congregational act. It should

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of this year would not have received the full $1,000 they did receive, and would be receiving less than the $400 yearly they are receiving, and that even though their husbands' Pension Assessments had been fully paid. In order to prevent this the Diocesan Convention, some years ago, at the instigation of the Commission on Clerical Salaries and Pensions, so amended the Canon as to direct the Commission to use the moneys of the Sustentation Fund to prevent the existence of any such arrears by paying them within the time limit, and afterwards recovering them from the parishes, if they could, but in any case to pay them. This the Commission has always done, and so has made it possible for every widow to receive full benefits, even though last year, because the assessments for the Sustentation Fund had been made too low, it was necessary to borrow some money to protect the Diocese.

Heretofore the Commission has believed that it was bound to take care of all arrears in Pension Assessments, either in the case of Rectors or Missionaries, and for the whole of the previous year. But a new understanding of the Rules of the Trustees arrived at after correspondence with New York has made it clear that all that the Commission is authorized to do, and therefore all it can do with Sustentation Fund money, is to take care to prevent the existence of arrears in Parishes in union with the Convention, and only for the first six months of any preceding year. This new conception of its powers and duties will very considerably reduce the number of cases in which the Commission will advance money to pay pension arrears, and will reduce the amount of the same which it will pay. And this is as it should be, for the first duty of the Commission, and that which was for some time its only duty, is to use the Fund to provide that Rectors get the minimum salary fixed by the Convention, and its ability to do this must not be weakened by having to pour out money for Pension Assessments. It was never intended that the Sustentation Fund should be used to make it safe or easy for vestries to neglect paying Pension Assessments, but only to protect widows from suffering from the neglect of others than their husbands' vestries to pay them.

But this restriction of the operations of the Commission in the matter of advancing money to pay Pension Assessment arrears will have results of the first importance, and of which it is the duty of the Commission to inform the Diocese. In the first place, the Commission, having taken care of all 1933 arrears arising from the failures of Missionary congregations to pay Pension Assessments (as has been the custom heretofore), under the new understanding will have no responsibility for such arrears, which now become the concern of the Bishop and Executive Council, which have entire charge of the Missions. The Commission will concern itself entirely with arrears in the payment of Pension Assessments for Rectors. The Missionaries have the Mission Fund and the Mission Administration back of them, but Rectors of financially weak parishes have nothing back of them but the Sustentation Fund, which is raised by the parishes by a tax upon themselves for the purpose of maintaining the work among their weaker members.

But there is a further consequence which deeply concerns the Rectors and vestries of parishes. From now on the Commission will only act, when necessary, to prevent arrears in parish Pension Assessments FOR THE FIRST SIX MONTHS OF THE PRECEDING YEAR. That means this: at the present writing there are many and large parish pension arrearages both for the first six months and for the remaining months of this year. At the proper time the Commission will, if it cannot get the parishes to do so, advance money to pay any arrears for the first six months of this year, provided the parishes pay their Sustentation Fund Assessments in sufficient amount to enable the Commission to do this and also to keep up the salary payments it has promised. BUT IT WILL DO NOTHING ABOUT ARREARS FOR THE LAST SIX MONTHS OF THIS YEAR except call the attention of Rectors and Vestries to their existence and to the fact that as long as they exist the account of the Rector with the Fund will be, as the officers of the Fund express it, "incomplete."

And what are the consequences of that? Sufficiently serious. Here is a parish which has paid little or nothing on its Pension Assessments for this year, and now owes over $500. Suppose the Rector should die with things in that condition. Not one cent of her rightful $1,000 would the widow receive until every cent of the Pension Assessments had been paid in, nor would her pension start at $400. The Vestry would have to raise that amount of actual cash, while the widow waited, and I think the Vestry would find themselves in a very embarrassing position with the congregation. Would it not be well for them to LOOK and LISTEN right now? Or, the Rector reaches 68 and wants to retire, but he can't get his full $1,000 per year unless and until every cent of the arrears is paid. And in these cases, if the arrears are not paid in full, the widow loses part of the $1,000 gratuity and also part of the extra $100 every year. And the retiring Clergyman in whose account there are arrears will not get the full $1,000 arrears, but an amount reduced in proportion to those arrears. Such losses would become irreparable, and the Commission could not prevent them, and ought not to if it could, because to prevent them is the responsibility of the Vestries and people of the parishes and missions, who will probably rise to them if no one relieves them of the task.

But there is an even worse possibility in connection with arrears. As everyone knows, one cannot omit to pay one's fire insurance premium and then, after having a fire, go and pay the premium and collect insurance, for if that were possible no one would pay such premiums unless and until they had a fire! So there

are conditions under which Pension Assessment arrears cannot be paid. After March 31st, of any year, pension assessment arrears of the previous year will not be accepted by the Fund if, before they are offered in payment, the Clergyman has died, or become disabled or reached retiring age, because to accept them under such conditions would be to encourage parishes to wait until something happened before paying the assessments. That means that if, after March 31, 1935, there are any arrears for 1934 in the account of any Clergyman, and he should die before they were paid, they could not then be paid and his widow would lose part of the $1,000 gratuity and part of the $100 a year, *and nothing whatever could be done about it.* And if the Clergyman reached retiring age before they were paid he would receive less than $1,000 every year. There are at present many and large arrearages in Pension Assessment payments for this year, and if any of them exist after March 31, 1935, the Clergymen in whose accounts they may be will be in great danger of suffering irretrievable loss.

It is the hope of the Commission that those Rectors and Vestrymen who may have had the patience to read thus far will realize the extreme importance of keeping Pension Assessments paid to date, and will perhaps share the conviction of the members of the Commission that such payments should be a first charge upon the parish and mission funds, because in almost no other matters can delays in payments cause such serious and even irretrievable loss and vain regrets.

An Irishman who was suing a railroad company for injuries received by being struck by a train while crossing the track, and who was asked by the lawyer for the company, "Did you stop, look and listen before you started to cross the track?" answered, "Begorrah! Do you think I'd been hit if I had?" If the Clergy of the Diocese or their families lose any of their benefits under the Pension system it will be largely because of failure to realize the great importance of keeping Pension Assessments paid up.

U. OF PENNA. MUSEUM PLANS FIRST SHOWING OF UNIQUE 8-REEL TALKING PICTURE

"The Human Adventure," an unique and extraordinary eight-reel talking picture which sketches the rise of man from savagery to civilization, will be presented in the Academy of Music on the afternoon and evening of Wednesday, November 21, under the auspices of the University Museum of the University of Pennsylvania.

The picture, which has never been shown in this city, was produced by the Oriental Institute of Chicago under the scientific supervision of Dr. James H. Breasted, famous Archaeologist and Historian, and Director of the Oriental Institute. Direction and narration of the film is by Dr. Breasted's son, Charles Breasted, Executive Secretary of the institute.

According to Horace H. F. Jayne, Director of the University Museum, the film grows directly out of the researches and explorations of the Oriental Institute and is of particular interest to Philadelphians in that many of these researches and explorations closely parallel projects sponsored by the University Museum.

The picture carries the audience by airplane through the lands where civilization first arose—Egypt, Palestine, Syria, Anatolia, Iraq, and Persia—and whither the institute has dispatched altogether some fourteen expeditions. Eight of these are observed while actually engaged in the scientific recovery of the last chapters of the human adventure.

Special planes were chartered and professional cameramen were employed to produce a story which has never before been told on the screen. Two separate trips were made from Chicago to the Near East to produce the film. More than 32,000 feet of negative were exposed and much of the film was made from the air in more than 9,000 miles of flying.

The work of assembling the great mass of material, recording the running lecture by Mr. Charles Breasted, and of integrating the various elements into a composite story, using the best forms of motion-picture technique, was carried on in co-operation with Erpi Picture Consultants, pioneer producers of educational talking motion pictures. The film was recorded on the latest type of Western Electric Wide Range system, assuring the finest possible sound.

COMMISSION ON CLERICAL SALARIES AND PENSIONS

The last Diocesan Convention amended the Canon providing for a Commission on Clerical Salaries and Pensions so that the Executive Council of the Diocese now elects three men to represent the Council on the Commission. At its meeting in June the Council elected Dean Shreiner, the Rev. James M. Niblo, and Mr. Joshua Ash Pearson as members of the Commission. The enlarged Commission held its first meeting in September, at which the Rev. Francis C. Hartshorne was elected Chairman, and the Rev. James M. Niblo, Recording Secretary. The Rev. Richard T. Lyford, Rector of St. Asaph's, Bala, was elected a member to fill the vacancy caused by the death of the Rev. Dr. Gilbert E. Pember. All these elections were for the period ending with the Convention of 1936, which will elect eight members for terms of three years. Communications in regard to Salaries or Pensions may be sent to Mr. Hartshorne either at the Church House or at his home address, Bala-Cynwyd P. O., Pa.

REV. DOM ANSELM HUGHES COMING TO ST. CLEMENT'S

Friday, November 23rd, being St. Clement's Day, the Rev. Dr. Franklin D. Joiner announces there will be a Solemn High Mass that morning in St. Clement's Church, 20th and Cherry Streets, at which the Rev. Dom Anselm Hughes, a member of the Order of St. Benedict, from Nashdom Abbey, in England, will be the preacher. On the following Sunday the new Stations of the Cross recently installed in St. Clement's will be solemnly blessed before the 11 o'clock mass.

ORDINATION

The Rev. Hugh McLellan Farnsworth was advanced to the priesthood by Bishop Taitt on October 8, in the Lady Chapel of St. Mark's Church, Philadelphia. The Rev. Karl Tiedemann, of the Order of the Holy Cross, was the Presenter. Mr. Farnsworth entered the ministry from St. Mark's, and following his ordination to the Diaconate entered the Holy Cross Order as a novitiate and will become a professed member of the Order.

INSTITUTION OF RECTOR

Bishop Taitt will officiate on Friday evening, November 2, at the Institution of the Rev. Henry Stuart Paynter as Rector of Trinity Church, Coatesville. Mr. Paynter took charge of Trinity on September 1.

CLERGY GROUP DISCUSSES CONFIRMATION AT CHURCH SCHOOL INSTITUTE, OCT. 7

Twenty-one clergy of the Diocese took part in an interesting Conference on Confirmation at the Annual Church School Institute on October 7, in the University of Pennsylvania Christian Association Building. The Bishop and the Revs. Malcolm E. Peabody and Howard R. Weir conducted the Conference. Some of the points brought out were as follows:

It is not best to ask anyone to be confirmed, but to teach and instruct; and to place the desirability and necessity of confirmation before old and young in such a manner that personal decision will be voluntary.

One very satisfactory plan for instruction is to have meetings following the evening service to which are invited not only those seeking confirmation, but those already confirmed or simply interested in what is being taught.

Some clergymen hold separate meetings for adults and children. The memorizing of the Catechism by children has largely fallen into the discard, but the feeling seems to be that certain portions of it should be memorized in the case of children. The use of the Offices of Instruction seems to be prevalent. There was a divergence of opinion as to whether Church History is interesting to children or only to adults, and as to whether books relative to the Church or to Confirmation should be placed in the hands of candidates.

The problem of sex instruction at the time of confirmation was brought up, and many felt that this problem could better be handled by parents or public schools under proper supervision, together with the co-operation of the clergy.

The other groups that met in the various conference rooms discussed the part of the pupil, the teacher and the parent in the life of the Church, and the teaching of the Prayer Book and Catechism.

In the lobby were interesting exhibits of the latest and best Church School materials. A children's corner was beautifully arranged for All Saints' Day.

After supper, at which the Bishop read the names of those who had received credits for work in the Normal School last year, and the Rev. William Pickford, the new Chairman of the Teacher Training Commission, described the courses offered this semester, the group moved on to St. Mary's Church, 2914 Locust Street, where the Rev. L. C. Lewis, Ph.D., preached on the theme of the Institute.

Although the attendance was smaller than last year's, due to the Convention at Atlantic City, those present found the evening constructive and helpful, and the Christian Association a delightful and accessible meeting place.

Armistice Day falls on Sunday this year, which provides a wonderful opportunity to bring the subject of Peace into our Church School.

Come to Room 30, Church House, for programs and suggestions.

"Not all who seem to fail, have failed indeed;
Not all who fail, have therefore worked in vain,
For all our acts to many issues lead."

Leaders in Twelve Summer School Conferences Discuss Plans for Mutual Co-operative Effort at Meeting Here

Representatives of twelve Summer Conferences from five Provinces of the Church, at a meeting in the Church House on October 9, discussed their mutual objectives and problems. They came together at the invitation of the Blue Mountain Conference Governing Board under the leadership of the Rev. N. B. Groton, President.

Previous to the meeting a questionnaire had been prepared which was answered by all those present outlining the objectives and problems of the various Conferences. In the light of these answers it was evident that the outstanding desire of the group was for inter-Conference coöperation instead of what might almost be called competition in the effort to secure facilities in publicity and in other matters affecting Conferences as a whole.

Those attending the meeting were:

The Rt. Rev. Frank W. Sterrett and the Rev. George McKinley, Bethlehem.

The Revs. N. B. Groton, Malcolm E. Peabody, Miss Margaret Evans, Mrs. W. W. Montgomery, Jr., Miss Lily Cheston and Miss Helen C. Washburn, Blue Mountain.

The Rev. Gilbert P. Symons, Gambier, Ohio.

The Rt. Rev. R. E. L. Strider and the Rev. J. H. A Bomberger, Jackson's Mill, West Virginia.

Miss Evelyn Buchanan, Kiskiminetas Springs, Pa.

The Rev. E. R. Carter; Third Province School for Colored Workers, Lawrenceville, Va.

Miss Louise Rich, Second Province Leaders Conference and New York Diocesan Conference.

The Rev. Gardner Tucker, Suwanee, Tenn.

The Rev. W. R. Moody, Shenandoah Conference of Diocese of Washington.

The Rev. E. L. Woodward, Shrine Mont. Orkney Springs, Va.

Miss Marian DaC. Ward, Wellesley, Mass.

When the group met it was remarkable to note the feeling of coöperation and the desire to share for similar needs.

Objectives general to all Conferences were said to be:

1. *Devotional:* To develop the devotional life through public worship and private prayer; to strengthen faith, heighten ideals, intensify Christian loyalties.

2. *Educational:* To train for service and leadership in the Christian life through the acquisition of knowledge and skills; to develop a sense of stewardship and responsibility for the Church's Mission.

3. *Social:* To promote fellowship among Church people, and to strengthen the corporate spirit of the Diocese, the Province and the General Church.

4. *Recreational:* To give refreshment of body and mind through enjoyable activities.

A committee was appointed to gather information from the Conferences as to dates, faculty members as they are signed up and other pertinent information, and to share it with the whole group.

The meeting went on record as approving the plan of a rotating faculty, i. e., faculty members to attend not more than 2 or 3 years consecutively.

Recognizing that much has already been done in one or two Provinces, they recommended to the consideration of the Provincial Religious Education Commissions the making of a strategical policy concerning Summer Conferences that they shall no longer grow up in the present haphazard fashion, and that the needs of the Church in the various Provinces may be adequately met.

A committee was appointed to investigate the possibility of joint publicity, and finally, a Continuation Committee was elected consisting of the Rev. N. B. Groton, Chairman, and Miss Helen C. Washburn, Secretary.

REQUEST FROM DR. McBEE

The Rev. Dr. Croswell McBee, Rector of St. David's Church, is interested in obtaining employment for a young man as a chauffeur by anyone who may need the services of such a man. Dr. McBee can recommend him as being most competent and dependable. Any family contemplating a trip to Florida by automobile, and needing someone to drive their car, or to be of service to them in Florida, Dr. McBee says, will find him to be just the right man. Dr. McBee can be reached by telephone at Wayne 379 or may be addressed by mail to Devon P. O.

CONFIRMATION SCHEDULE, NOVEMBER AND DECEMBER

Nov. 1.—All Saints Day (Thursday).
Evg.—Fallsington, All Saints.

Nov. 4.—Twenty-third Sunday after Trinity.
A. M.—Langhorne, St. James.
P. M.—Buckingham, Trinity.
Evg.—Hulmeville, Grace.

Nov. 7.—Wednesday.
Evg.—Solebury, Trinity.

Nov. 8.—Thursday.
Evg.—Chester, St. Mary.

Nov. 11—Twenty-fourth Sunday after Trinity.
A. M.—Phoenixville, St. Peter.
P. M.—Royersford, Epiphany.
Evg.—Pottstown, Christ.

Nov. 14.—Wednesday.
Evg.—Perkiomen, St. James.

Nov. 15.—Thursday.
Evg.—Andalusia, Redeemer.

Nov. 18.—Twenty-fifth Sunday after Trinity.
A. M.—Bridgeport, Christ.
P. M.—Valley Forge, Washington Memorial.
Evg.—Oaks, St. Paul.

Nov. 21.—Wednesday.
Evg.—Gwynedd, Messiah.

Nov. 22.—Thursday.
Evg.—Ambler, Trinity.

Nov. 25.—Sunday next before Advent.
A. M.—Phila., Epiphany, Germantown.
P. M.—Phila., St. Timothy, Roxborough.
Evg.—Phila., St. Barnabas, Germantown.

Dec. 2.—First Sunday in Advent.
A. M.—Whitemarsh, St. Thomas.
P. M.—Phila., St. James the Less.
Evg.—Phila., St. Barnabas, Kensington.

Dec. 9.—Second Sunday in Advent.
A. M.—Conshohocken, Calvary.
P. M.—Norristown, St. Augustine.
Evg.—Norristown, St. John.

Dec. 13.—Thursday.
Evg.—Phila., Nativity Chapel, Germantown.

Dec. 14.—Friday.
Evg.—Phila., St. Ambrose.

Dec. 16.—Third Sunday in Advent.
A. M.—Phila., Calvary, Germantown.
P. M.—Phila., St. David, Manayunk.
Evg.—Phila., St. Luke, Germantown.

Dec. 19.—Wednesday.
Evg.—Rockledge, Holy Nativity.

Dec. 20.—Thursday.
Evg.—Phila., Emmanuel, Holmesburg.

Dec. 23.—Fourth Sunday in Advent.
A. M.—Phila., St. Peter, Germantown.
P. M.—Phila., St. Stephen, Wissahickon, with St. Mary (Polish), Manayunk.
Evg.—Phila., St. Matthias.

Dec. 30.—First Sunday after Christmas.
A. M.—Phila., Incarnation.
P. M.—Ardmore, St. George, Oakmont.
Evg.—Phila., St. John Baptist, Germantown.

Church Farm School Begins 17th Academic Year

The Church Farm School was founded April 1st, 1918, a little over sixteen years ago, in a small frame building formerly used as a carriage house. The school has grown by leaps and bounds until today there are twenty buildings on the grounds and over 300 acres under cultivation.

Having a farm conducted by the school meant that some one must be around all the time, therefore since that first day the school has never closed. This last summer the boys took turns having their vacation; the Sixth Form was away for the month of July and the lower forms during August. September 7 saw the boys all together once more and ready for the opening of the school's seventeenth academic year.

Eighty-five boys were gathered in the school auditorium that Friday evening to listen to the welcoming address by the Headmaster and Founder of the school, the Rev. Charles W. Shreiner, D.D. Most of the boys knew that, along with other institutions of learning, the school was facing a financial crisis, so Dr. Shreiner put it up to them clearly and forcefully that this is their school and that its future now rested in their hands. Having the buildings, the equipment and the land all paid for, it now rested with them if they could make the farm pay its expenses.

Sixty-five acres had been planted in potatoes, and those potatoes had to be harvested; fodder had to be cut and two silos filled; a new cow barn was being built, and that had to be ready for use before the winter; ten hogs would have to be slaughtered every week and made into scrapple and sausage; a hundred chickens would have to be dressed and prepared for market each week. It meant that every one present must work and work hard, if this program could be successful. In addition, the academic work must be kept up, this being of the first importance. But, as Dr. Shreiner pointed out, the strenuous time would be during September and October; what could be accomplished during those months would in a great measure determine the future of the school.

And so the new school year started. The boys pitched in with a will, and even though September was a rainy month, both silos were filled and enough potatoes were picked to fill our standing orders. They also got a good start in their academic work; it is not an easy thing to go to school for four hours every morning, work hard in the fields three hours in the afternoon, practice for the football team after that, and then study two hours in the evening for the next day's classes—but they are doing it. With good food; clean, wholesome air and plenty of sleep, everyone is the picture of health.

During these beautiful autumn days, several days a week have been declared work days, and the entire school has been picking potatoes. It has been estimated that about 10,000 bushels of potatoes already have been put away in the barns. And now with only about ten acres left to be picked, this will be taken gradually and the school will get back to normal with some doubling up on classes to make up for lost time. The boys have worked well, they have shown what they can do. This has always been the spirit of the school. When an emergency arises, the boys have always come to the front and have done their part to meet it. Most of them will never want to see a potato again (unless it is cooked), but they are in the barns now, safe from the cold, and so a considerable part of our finances is assured for this year.

This beginning of the seventeenth academic year of the Church Farm School will be a memorable one. It marks the time when the school definitely decided to stand on its own feet and support itself. There will probably be many set-backs, worries and sore muscles, but the start has been made, and may the next ten years see the fruition of Dr. Shreiner's dream—a school taking care of 150 worthy boys, who are supporting the school and themselves by their own labor, learning a trade and fitting themselves to be good, worth-while citizens, while living in the country among wholesome surroundings; and finally an endowment that will insure the perpetuation of the school, no matter what the financial situation.

H. M.

CHURCH MISSION OF HELP

A bridge party will be held in the Touraine Hotel, 16th and Spruce Streets, on Tuesday, November 20th, to help in the education of a girl under the supervision of the Church Mission of Help. Tables for four, $3. Tea will be served. If interested, communicate with Mr. George Scott Wallace, The Touraine.

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

The United Thank Offering Presentation Service

By Marian D. Van Pelt
Diocesan Treasurer, U. T. O.

The Corporate Communion of the Woman's Auxiliary with the Sixteenth Triennial Presentation of the United Thank Offering at the General Convention of the Church has added another glorious chapter in the history of sacrificial service for Missions on the part of women. The Offering amounted to a grand total of $807,747.87. This is, of course, a fine showing considering the hard times. Although it is $251,828 less than was presented at Denver in 1931, it is larger than any United Thank Offering presented prior to the New Orleans Convention in 1925.

Our own Diocese led all other jurisdictions of the Church with a total of $77,780, with New York second with a total of $71,746. As you all know by the time this report reaches you, the Corporate Communion and the Presentation was in the main auditorium of Atlantic City's massive Convention Hall, which had been transformed into an appropriate churchly setting for such a service. It was estimated there were 15,000 women in the auditorium when promptly at 8 A. M. twenty-six Missionary Bishops in their Episcopal vestments, preceded by a Crucifer, and followed by the Bishop of New Jersey and the Presiding Bishop, marched in the Processional to the singing of the hymn, "Holy, Holy, Lord God Almighty," which was followed immediately by "Let All Mortal Flesh Keep Silence," sung kneeling.

The Presiding Bishop was, of course, the Celebrant, assisted by the Bishops of Hankow and Alaska, who read the Epistle and the Gospel, respectively. The Offering was taken up by one hundred and fifty members of the Girls' Friendly Society from a number of Dioceses, garbed in white with blue veils. The representatives of the Girls' Friendly Society from our own Diocese were Miss Martha Barnard, of Trinity Church, Oxford, and Miss Ethel Moore, of St. Martin's, Oak Lane. Eight Missionary Bishops, four on each side of the Chancel, were assigned to receive the Offering and presented it to the Presiding Bishop, who held the historic golden Alms Basin; and he in turn presented to God this tangible evidence of gratitude from the women of the Church for the past three years, while the traditional Offering Hymn, "Holy Offerings, Rich and Rare," echoed to the vast dome of the auditorium.

It took the great throng of communicants one hour and ten minutes to receive the Holy Sacrament from the hands of the twenty-eight Bishops. It was a tremendously inspiring sight to see these women from all over the world passing quietly and reverently to and from the Altar. Not a sound could be heard but the soft tread of many feet and the low murmuring of the Bishops' voices.

At one point in the service the names of all Diocesan officers who had died during the Triennium were read from the Altar. The Offering from Pennsylvania was presented in memory of Mary C. S. North (Mrs. Ralph North) United Thank Offering Treasurer of the Diocese of Pennsylvania from 1913 to 1919, and who passed away in 1932.

This service of the morning was brought to a close by the exultant singing of the "Gloria in Excelsis," and a true outpouring of gratitude in the ringing words of the Thank Offering Prayer. The whole joyous mood of the service was expressed in the Recessional hymn, "Rejoice Ye Pure in Heart; Rejoice, Give Thanks and Sing."

After the service a breakfast was served for the United Thank Offering Treasurers, both Diocesan and Parochial, and the members of the Girls' Friendly Society who had taken up the Offering.

All day we anxiously awaited the Missionary Mass Meeting, when the total was to be announced. This meeting also was held in the main auditorium, and it was estimated anywhere from 20,000 to 25,000 attended. With all the missionaries who were attending General Convention seated on the stage, the meeting opened with a hymn and prayers and a short address by the Presiding Bishop. This was followed by an address of welcome from the Bishop of New Jersey. Then the missionaries were introduced in a body, the foreign missionaries by Dr. John W. Wood and the domestic missionaries by the Bishop of Nevada. After another hymn the address of the evening was made by Bishop Creighton. Then another hymn, and then, just as the thousands were eagerly anticipating the moment when the announcement of the Offering would be made, a dramatic incident took place.

Instead of Dr. Lewis B. Franklin, the National Treasurer, stepping up to make the announcement, the Rev. Cornelius Trowbridge, of Salem, Mass., suddenly mounted the platform. Calling attention to the Offering made at the Opening Service of the Convention on the preceding day, which he felt was disgracefully small in view of the number of people present and the fact that it was for the missionary work of the Church, he appealed to everyone present to come forward and place an Offering on the Altar steps while everyone sang "Onward Christian Soldiers."

He asked all those willing to do this to signify their intention by standing up in their places. Just then occurred "the moment that seems a year," for only a few scattered people arose from their seats. Undaunted, Dr. Trowbridge bade these come forward, and the choir and organ burst into the great marching hymn. Then great throngs arose and approached the Altar, but this time there was no quiet reverence. They were marching and singing as they marched. It was a most thrilling and inspiring scene, and altogether its like has probably never been seen or done anywhere in the Church before.

When the shouting and the tumult had died away, "Onward Christian Soldiers" had been sung completely through four times, and several other hymns as well, when the throngs finally resumed their seats and quietness was restored, the Sanctuary floor and Altar steps were literally heaped with bills of every denomination. Later it was learned that this total amounted to approximately $7,900.

The scheduled program was then followed. Dr. Lewis B. Franklin talked for about ten minutes on the work and prayers and sacrifice which had gone into the Offering of the morning. He had been counting it from 9 in the morning until 5 P. M., and then, when those of us who were most interested in the results and keyed up to fine pitch to know the amount, felt we could not wait another second, he made the announcement—$807,747.87.

The people rose as one person and broke into the Doxology, followed by the General Thanksgiving and Benediction, pronounced by the Presiding Bishop.

QUIET DAY FOR PRAYER, MONDAY, NOVEMBER 12

The Church-wide Quiet Day for Prayer will be kept this year on Monday, November 12. Last year's most successful observance included a Communion Service at a stated hour and continuous silent Intercessions in the churches all through the day. The plan for the parish observance this year must be made known to every woman in the parish if the great opportunities of the day are to be met. Make a thorough preparation and a great blessing will result.

There is a new Intercession leaflet this year which may be ordered in quantity from the Woman's Auxiliary office in the Church House. Please make your requisition in good time.

RUTH MORRIS
Devotional Chairman

Atlantic City's House Beautiful
New... Modern... Central
Combining dignity, refinement and comfort with an atmosphere of friendliness and hospitality. Noted for superb service, excellent table and rich appointments.....
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AUXILIARY COMMITTEES MEETINGS IN NOVEMBER

November 7—Colored Committee, 10.30 A. M., Church House; Speaker, Rev. Charles Levy, in charge of new Mission in North Philadelphia Convocation.

Diocesan Committee, 10.30 A. M., Holy Trinity Parish House; Speaker, Dean Springer, Church Training School.

November 14—Domestic Committee, 10.30 A. M., Church House; Speaker, to be announced.

November 15—International Relations Committee, 11 A. M., Church House.

November 21—Indian Hope Committee, 10.30 A. M., Church House; Speaker to be announced.

November 30—Church League for the Isolated, 10.30 A. M., Church House; to be preceded by Communion Service in Bishop's Chapel, Rev. Lois W. Pitt, celebrant.

LEAGUE FOR ISOLATED

The number of our Intercessors grows apace and we feel that their share in the Church's Day of Intercession, November 12th, will be a very vital one. It is our earnest desire that there shall not be one man, woman, or child in the Church who has not a share in this great work of Intercession and who does not realize the joy of his or her part in the Church's life.

The gift of a penny from one elderly infirm member "to start some missionary work" has already grown to over $25 merely by decorating and selling match boxes. We hear so much of cuts in our missionary work. Cannot each and everyone of us do some one thing in sacrifice and effort on our knees to heal these wounds in the Body of Christ?

LETITIA GLENN BIDDLE
Chairman

Andalusia, Pa., Oct. 17, 1934.

DONATION DAY FOR HOUSE OF REST FOR AGED, NOV. 14

The Board of Managers of the House of Rest for the Aged, 5919 Wayne Avenue, Germantown, will hold the Annual Donation Day on Wednesday, November 14.

In its announcement the Board states that help for the home is needed this year as never before, and adds: "We have a serious deficit which must be made up before the end of the year, and this in spite of strict economy and careful cutting of expenses.

"You believe in this work of caring for the aged of the Church, do you not? Then help—please.

"Groceries and household supplies, as well as money, are urgently needed.

"Please come to the house on Donation Day, Wednesday, November 14. Members of the Board will be there all day to receive you, serving tea from 4 until 6.

"The Auxiliary will hold an attractive sale of cake, candy and Christmas gifts.

"May we count on your interest?"

DAUGHTERS OF THE KING AT GENERAL CONVENTION

Many members of the Daughters of the King from the Diocese of Pennsylvania attended the 20th national meeting of the Order held in advance of the meeting of the General Convention of the Church and a large proportion of these remained over to be at the Opening Service of Convention.

St. James's Church was the official church for the Order in Atlantic City. The Rev. D. Leicester C. Lewis, Rector of St. Martin-in-the-Fields, Chestnut Hill, conducted the "Quiet Hour" service. His topic was "The Call of Christ." The Rev. Dr. Charles H. Arndt, Rector-Emeritus of Christ and St. Michael's, Germantown, officiated at one of the early communion services when special intention was for deepening the spiritual life of the Daughters. This service included a memorial service for some 230 members of the Order who had entered life eternal during the past Triennium.

JUNIOR AUXILIARY

The monthly Executive Board Meeting of the Junior Woman's Auxiliary will be held at the Church House on Wednesday evening, November 7, at 8 o'clock. We are planning to have with us, as our guests, Rev. and Mrs. J. A. Welbourne, who have done missionary work in Japan. We are hoping that all Parish Presidents and members of the Junior Auxiliaries will be able to attend.

EMMA E. BREHM
Secretary

REQUEST FROM DEACONESS

Deaconess Jean W. Colesberry is endeavoring to supply the needs of two worthy poor families with six and eight children with certain furnishings for their home and for wearing apparel. The Deaconess would appreciate anyone who can help in obtaining what is required. She is asking for beds or cots and bedding, underclothing, dresses for women, a three-burner gas range and a hand or large sewing machine. Address the Deaconess at her home, 2131 St. James Place, or phone Locust 1798.

CHRISTMAS CARDS

The Sisters of the Holy Nativity, 110 North Woodstock Street, near St. Clement's Church, have an attractive assortment of inexpensive Christmas Cards which they will be glad to show at any time.

WE'VE HEAPED THE HORN OF PLENTY FOR YOUR

Thanksgiving Feast

When everybody plays but mother, as at Thanksgiving, it's time to come to Chalfonte-Haddon Hall. Here, in the piquant setting of sand and sea, the whole family may work up that epic appetite together. • Then ho! for the feast, the rich harvest of good things gathered to gladden your holiday here! Your own family table, festively dressed. Your own savory turkey, basted brown and stout with stuffing. A provoking variety of delicacies to go with it that will renew your regard for our chef. After such a hearty repast, how good to snooze in a lazy chair on our broad Ocean Decks, to sit in the cheerful lounges and chat with congenial friends! By evening you'll be eager for the concerts, dances and special entertainments that mark this holiday week-end at these friendly, family hotels. • Plan to come Wednesday and stay the balance of the week. You'll find plenty to keep you pleasantly on the go—golf, horseback riding beside the surf, hiking along the Boardwalk, playing squash on our championship courts. Moderate rates. American and European plans. Special weekly rates. Send for booklet.

Leeds and Lippincott Company

Chalfonte-Haddon Hall

ATLANTIC CITY

Girls' Friendly Society at the General Convention

By Madeleine T. Speiss, *Diocesan President*

Members of the G. F. S. in Pennsylvania found many opportunities for service during the meeting of General Convention. In addition to the two young members, Miss Ethel Moore (St. Martin's, Oak Lane) and Miss F. Esther Barnard (Trinity, Oxford), who represented the Diocese in the group of 150 which took up the offering at the Corporate Communion of the Woman's Auxiliary, various Branches supplied attendants at the Exhibits Booth and Headquarters Room in Convention Hall. These two busy places were staffed entirely by Associates and Members from the Dioceses of New Jersey and Pennsylvania, under the direction of the national secretaries. Called to Atlantic City for this special purpose, those who volunteered had an opportunity also to share in some Convention meeting or service—an invaluable experience, especially for the younger members. At the Young Peoples' Banquet on Saturday evening, October 13, Miss Elsie Klotz, Member-Chairman of Christ Church and St. Michael's Branch, was chosen to respond to the welcome given by the Diocesan President of the Y. P. F. of New Jersey. Miss Margaret Smythe and Miss Isabel MacMillan, Head of Membership and Field Worker, respectively, were among the discussion-group leaders at the Young Peoples' Conference.

The National Board of Directors held its semi-annual meeting on October 11 and 12, at the Hotel Dennis. All of the eight National Vice-Presidents were present, and the sessions, while necessarily shortened, because of other activities, brought, nevertheless, a sweeping vision of the society's work. Mrs. S. Arthur Huston, wife of Bishop Huston, of Olympia, and Vice-President for Province 8, and Mrs. I. P. Loomis, Vice-President for Province 6, were those who journeyed farthest in order to be present. The G. F. S. in the Diocese of New Jersey gave a tea, on Thursday afternoon, at the Hotel Dennis, in honor of the National Board. Both Mrs. Perry and Mrs. Matthews were in the receiving line, and more than six hundred visitors called to extend greetings.

The pledge of $2000 towards the erection of a house for non-leper children at Kusatsu, Japan, which was the Special Money Object for 1934, has been almost completed, and the Board accepted, as its new object, the salary of a woman worker, at St. Faith's Mission, Yangchow, China. The pledge is to cover a salary of $1000 per annum for four years, and will be raised in two offerings of $2000 each. At the request of Dr. John Wood, the work will begin at once. Miss Florence Moore, of Philadelphia, has already been accepted for the post.

The one full-time Field-Secretary of the National G. F. S., Miss Elsie Brown, is scheduled to give most of her time during the coming months to work in Province 4, largely in Kentucky and Tennessee, where in the rural field especially, many opportunities have been offered for establishing branches. Through certain experimental work, now being done in New Hampshire, under the personal direction of Mrs. Laurence F. Piper, chairman for Rural Work, it is hoped to soon extend the G. F. S. into many isolated communities, linking their girls in various ways, with town and city Branches. The plan includes coöperation with the local units of the Woman's Auxiliary and Work Among the Isolated.

This very important phase of work for the girls of our own land is limited only by the financial resources of the society. The help and interest of church people is badly needed; upon the success of the Contributors' Plan, apportioned among the Diocesan organizations, depends entirely the continuance of this work. Any gift, large or small, will be gratefully received by the Diocesan President or by the national office of the society, 386 Fourth Avenue, New York City.

—

G. F. S. News Notes

The Annual Corporate Communion for all groups of the G. F. S. is held on the first Sunday of November, in the respective parishes, when the offering is for the All Saints Memorial Endowment Fund. The Corporate Communion for the Diocesan Members' Branch, with headquarters at the Church House, will be celebrated on All Saints Day instead of the Sunday nearest thereto. Bishop Taitt has again kindly consented to be the Celebrant. This service will be in the Bishop's Chapel in the Church House at 8 A. M.

—

A special service in observance of Armistice Day, under the auspices of the Girls Friendly Society, will be held at St. James's Church, 22nd and Walnut Streets, on Sunday evening, November 11th, at 8 o'clock. Dr. Joseph Fort Newton will be the preacher.

—

New Branches have been established at St. Paul's, Edgely, and at St. James's, Perkiomen.

—

Courses in Program Building, and in Candidates' Work are again being given by Miss Margaret Smythe and Mrs. Stuart Bell, in connection with

the Diocesan Church Normal School. Mrs. Lewis Sassé, II, is giving a similar course, at the Normal School, being conducted for Bucks County parishes at Langhorne, Pa.

CHURCH PERIODICAL CLUB

Regardless of summer vacations the Church Periodical Club to a certain extent must go on, so the various Secretaries have been keeping up their regular routine work. Many of them, however, took advantage of the General Convention meeting at Atlantic City where they received help and inspiration for the coming year's work.

Although the real work of the C. P. C. at General Convention did not begin until Monday, October 15, the Secretaries were there for the Opening Service and attended many other meetings. The Convention gave all of us a new strength and courage to go on with the work of helping others. So very often a lonely or discouraged soul can be helped by a good book or magazine and by other reading matter which, perhaps, has been discarded by others.

MARY M. N. ONYX
Assistant Director

In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

PRATT THOMPSON

The following Minute was adopted by the Rector and Vestry of Grace Church, Mt. Airy, October 17, 1934:

"Pratt Thompson, a member of the Vestry of Grace Church for the past fifteen years, was suddenly called from earthly life on June 29, 1934. The Rector and Vestry wish to here record their appreciation of his life and service.

"Pratt Thompson was elected a member of the Vestry in 1919 and Accounting Warden from 1928 to 1932. As Vestryman and Warden, he served Grace Church intelligently and efficiently. He gave unsparingly of himself and of his means, and his sound judgment and unswerving loyalty to the interests of the church made him a most valued member of this body. He entered into rest in the prime of life. The span of his years, however, was filled with faithful and able service both in his chosen life work and to the Church to which he was devoted.

"A Christian gentleman and faithful friend, his presence will be greatly missed; his influence will long be felt.

"To each of us his passing away is a personal loss and to his wife and family, whose sorrow we share, we extend our sincere sympathy.

"It is directed that a copy of this Minute be sent to Mr. Thompson's family."

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REV. GILBERT E. PEMBER

"WHEREAS Almighty God in His infinite wisdom has seen fit to call from our midst our beloved Rector and Friend, Dr. Gilbert E. Pember, the vestry and members of Christ Church and St. Michael's, Germantown, desire to pay this tribute to the memory of one who with an endearing personality and untiring effort spent himself in the ministration of his parish, always cheerfully responding to the call of service not only in the parish but in the broader field of the Diocese.

"For nineteen years Dr. Pember was Rector of St. Michael's Church and for the last year of his life, notwithstanding his increasing disabilities, made his supreme effort in the consolidation of the two parishes. To the last he cherished the hope of returning in the fall with restored health to complete the work which he had so cheerfully and ably undertaken. But such in the Divine Dispensation was not granted to him. In his death at Orrs Island, Me., on July 5, we are conscious of our great loss of a beloved friend and the Church of a valued Rector, whose sympathetic understanding of the trials and afflictions of those who looked to him for comfort and advice will be sadly missed.

(Continued on page 69)

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(Continued from Page 59, Col. 1)

stration was held in St. James's Church. The choir of seventy-five voices was vested.

The Conference represents the beginning of a series of activities being sponsored by the Commission on Church Music of this Diocese. The next event of importance will be a course of lectures by Dr. Sydney H. Nicholson, of England, who will come to Philadelphia at the invitation of the Commission, the middle of December. Further announcement of details will be made later. Dr. Nicholson is probably the outstanding figure today in the field of music education in the Anglican Church.

It is to be hoped that a greatly increased interest on the part of the clergy in the cause of better church music will manifest itself. The recent Conference has given abundant evidence of keen interest on the part of choirmasters, organists and choir members.

(Continued from page 59, Col. 3)

be kept so, and with this in view, it is desirable to select a tune that is simple to sing, and to use it more or less constantly, so that the congregation may be induced by this familiarity to take part audibly. The selection of chant-tunes given in the official Hymnal is excellent; they answer for the most part the requirements of what may be easily learned and retained. They are diatonic, that is, without extreme or unexpected changes of harmony; the melodies are composed of simple intervals, mostly conjunct, without the wide skips that are usually very pretty when sung by trained choristers, but very difficult for the layman to navigate. The singing of the Venite is a point to which particular thought should be given if we desire a fuller participation of the congregation, for it occurs early in the service, and will help the spirit of the remainder.

The Venite concludes with the general ascription of praise to the Holy Trinity, affirming the glory of the Godhead and its eternal verity. The Gloria Patri, known as the Lesser Doxology, to distinguish it from the Gloria in Excelsis, is of great antiquity, possibly of apostolic times. Its Trinity-form is derived from our Lord's commission to baptize, in Matthew XXVIII, 19. No doubt the second half is later than the first, but it was in use before A. D. 529, for in that year the second Council of Vaison enjoined its use in France, as being already in general use throughout the whole East, Africa, and Italy.

Briefly then, the first hymn is congregational, the responses are congregational, and so is the beautifully expressed invitation to worship in the Venite. There is no part, so far, in which the congregation may not join, even if its musical ability is extremely limited. It should be our constant aim to begin the services with a definite idea of the congregation's corporate part in worship.

LECTURE BY DR. OLIVER

Under the auspices of the Woman's Aid of the Convocation of North Philadelphia, the Rev. Dr. John Rathbone Oliver, Priest, Physician, Psychiatrist and Author, will give a lecture in St. Clement's Parish House, Cherry Street west of 20th, on Friday evening, November 23. His subject will be "An Evening with the Victorian Poets." The admission will be 50 cents. Young women of the Convocation, dressed in Victorian gowns, will act as ushers.

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(Continued from page 67)

"It is therefore resolved that this memorial be spread upon the minutes of the Vestry and that a copy be sent to the sorrowing family."

PARISHIONER 71 YEARS PASSES AWAY, AGED 91

On Friday, October 5, occurred the death of Miss Emma J. Gregg, for seventy-one years a member of the Church of St. Luke the Beloved Physician, Bustleton. Miss Gregg, who was in her 91st year at the time of her death, was a member of the second confirmation class of St. Luke's. She was presented for Confirmation by the Rev. Leighton Coleman, the first Rector of the parish, who afterwards became the Bishop of Delaware. The rite of Confirmation was administered by the Rt. Rev. Alonzo Potter, Bishop of Pennsylvania, on May 17, 1863.

During her lifetime and until about twelve years ago, Miss Gregg was actively identified with the life of the parish. She taught for several years in the church school and for many years was the organist of the parish. She had witnessed the building of the church edifice and had worked with all of the rectors of the parish.

Shortly before her death Miss Gregg had made arrangements with the present Rector of St. Luke's for the erection of a pair of doors in the church as a memorial to her father, Amos A. Gregg, who was a member of the first vestry of the parish.

Miss Gregg is survived by two sisters, Miss Ida Gregg, of Bustleton, with whom she made her home, and Mrs. Charles Singer, of Frankford. The funeral was held on Tuesday, October 9, from the family residence in Bustleton, the Rev. John W. Norris, assisted by the Rev. C. F. Kulp, officiating.

EMERGENCY AID MEMORIAL SERVICE AT HOLY TRINITY

The Emergency Aid of Pennsylvania, which includes among its founders and members many Churchwomen of this Diocese, celebrated the 20th anniversary of its foundation on Friday morning, October 26, at a memorial service in the Church of the Holy Trinity, Rittenhouse Square, followed by a luncheon at the Bellevue-Stratford Hotel. In addition to the Emergency Aid membership the members of various affiliated war organizations attended the service. The Rev. Howard R. Weir, Rector of Holy Trinity, called the roll of the deceased members.

"The industrious bee does not stop to complain that there are so many poisonous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passing quickly by the places where it is not."—*Dewey.*

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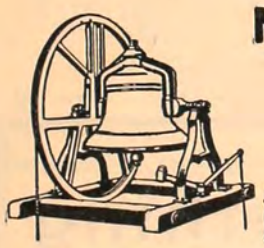

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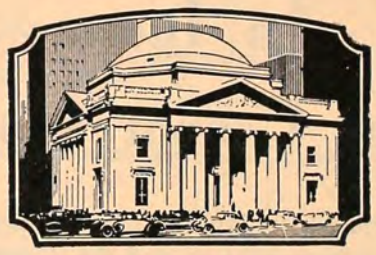

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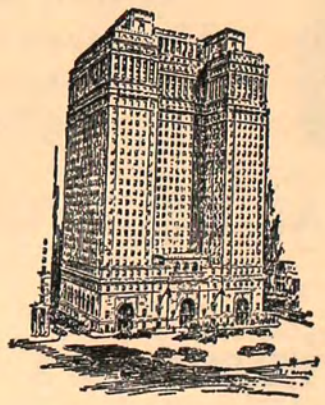

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